

III. The Coming of Kabir

1. *Before the Incarnations*

Dharam Das said:

O Lord, You have satisfied me, the very fortunate one to whom
You have given Your darshan:

I cannot describe your greatness; I was an unconscious one whom
You have awakened.

I like Your words—full of nectar. Hearing them, attachment and
ego run away.

Now please tell me the story: How did You come into this world the
first time?

BY THE ORDERS OF SAT PURUSH
KABIR SAHIB COMES TO AWAKEN THE SOULS;
ON THE WAY HE MEETS NIRANJAN

O Dharam Das, now that you have asked me I will tell you the story
of each age.

When Sat Purush ordered me I stepped onto the earth for the jivas.
After saluting Him I started walking and came to the court of
Dharam Rai.

It was the first time that I came for the souls and on my head I had
the glory of Sat Purush.

By the order of Sat Purush I came to the souls, and in that age my
name was Achint.

When I was coming I met the unjust Dharam Rai, who fought with
me.

I STEPPED ONTO THE EARTH That is, into the lower worlds. Kabir is not incarnated physically yet. The actual meeting with Kal takes place at the very top of the causal plane, as Kal does not exist in a personal form below that.

Seeing me, he drew near. With anger and excitement he asked me,
 “Yogjit, why did you come here? Tell me. Did you come to kill me?
 Tell me the words of Sat Purush!”

Then I told him, “Listen, Dharam Rai, I am going to the world for
 the souls.”

Again I told him, “Listen, unjust one, you are very clever and have
 deceived the souls.

You have made the souls forget, and have continuously harassed
 them.

You have hidden the secret of Sat Purush and have manifested your
 own glory to the souls.

You burn the souls on the red hot rock, and after burning them you
 eat them.

You have given so much pain to the souls!—that is why Sat Purush
 has ordered me:

Awakening the souls, I will take them back to Sat Lok and will save
 them from the sufferings of Kal.

So I am going into the world and will send the souls to Sat Lok after
 giving them the passport.”

Hearing this, Kal became horrible and tried to frighten me.

Dharam Rai said:

“I served Him for seventy yugas, so Sat Purush gave me this king-
 dom and this greatness.

And when I did His service for sixty-four yugas, Sat Purush gave
 me the eight divisions of creation.

You beat me and threw me out! So, Yogjit, now I will not leave
 you!”

Then I said, “Listen, Dharam Rai, I am not afraid of you.

I have Sat Purush’s light and strength in me. O Kal, I am not afraid
 of you!”

Then I did the Simran of Sat Purush’s Light and attacked the
 Negative Power with the weapon of Shabda.

Right then I looked at him. His forehead had become black.

To me the condition of Kal was that of a bird when she loses her
 wings.

He became angry, but when he couldn’t do anything, he came and
 fell at my feet.

HYMN

Niranjan said, "Listen, Gyani, I am pleading with you:
 You are my brother and still I opposed you—that is a mistake which
 I have made.
 I recognize you as equal to Sat Purush, and I don't have any other
 feeling for you:
 You are the great All-Conscious Lord. Now stretch over me the
 umbrella of forgiveness!"

COUPLET

As Sat Purush gave me the Kingdom, You also should give me a
 gift:
 You are the oldest of sixteen sons and are equal to Sat Purush."

Gyani said, "Listen, Rai Niranjan, you are a black spot in the
 family.
 I am going to bring the souls back. I will make them firm in Sat
 Shabda and Sat Naam.
 I have come with the orders of Sat Purush to liberate the souls from
 the Ocean of Life.
 This time, through the Sound of Sat Purush, I will expel you in a
 moment!"

Dharam Rai made this request: "I am your servant—don't under-
 stand me as somebody else's.
 O Gyani, this is my one request: Don't do anything to make me
 lose.
 As Sat Purush has given me the Kingdom, if you also give me some-
 thing my purpose can be served.
 Now I will obey your words, O Gyani; you can take the souls from
 me.
 But brother, I will tell you one thing; please accept it as true:
 The jivas will not obey You. They will come to me, and find Your
 words useless.
 The snare in which they are entangled is very strong.

OLDEST OF SIXTEEN SONS Flattery. Kurma is the oldest. But Kabir, as his
 name *Gyani* indicates, is an incarnation of the second son, Gyan, so
 perhaps it is not so misleading to refer to him this way.

I have created the Vedas, Shastras, Simritis and many kinds of attributes, and the daughter of Sat Purush is the head of the three gods.

All three of them have created many traps, and from their mouths they give out my knowledge.

They make the souls worship temples, gods and stones, and keep their minds involved in pilgrimages, fasting, *japas* and *tapas*.

All the world performs the worship of God through sacrifices: I have tied the souls in this principle.

I have made austerities, sacrifices, daily rituals, rules of conduct, and many other traps:

So Gyani, if you go in the world, the souls will not obey you."

Gyani said, "Listen, unjust one, I will cut down all the traps and release the souls.

By means of the Sat Shabda, I will destroy all the traps you have created.

The soul who catches my Shabda will become free of all your traps.

When the soul recognizes my Shabda he will give up the illusion created by you, and will rise above your creation.

Making the souls understand the Sat Naam and liberating them, I will take them back to Sat Lok.

HYMN

I will make the souls firm in the Shabda of the Gracious Forgiver, Sat Purush.

Such souls will be *Sahaj*: pure and content. They will do the devotion of the soul,

And they will be the abode of pure qualities. By doing the Simran of Sat Purush they will sing the praise of the Immovable Naam.

I will send the souls to Sat Lok, keeping my foot on your head.

COUPLET

Spreading the Nectar of Naam I will awaken the souls.

O Dharam Rai, listen carefully. I will humble your arrogance.

By doing the practice of devotion, they will get the passport and I will connect them with the Naam of Sat Purush.

The Negative Power can't come near such a soul, and he will bow down to them when he sees their union with Sat Purush.

Hearing this Kal was afraid, and folding his hands he made this request:

“O Lord, You are the gracious giver; shower grace on me, my brother.

Sat Purush has cursed me so that I will devour one lakh jivas daily. If all the souls go to Sat Lok, then how will my hunger be satisfied? Again, Sat Purush showered grace on me and He gave me the Kingdom of this world.

You should also shower grace on me. Whatever I ask for, grant me that boon.

Sat Yuga, Treta Yuga and Dwapar—in all these three Yugas, just a few souls should go back.

When the Fourth Age—the Kali Yuga—comes, then many souls may come to you.

Make this promise to me, and then You can go into the world.”

Gyani said:

“O Kal, you have created deception, you have kept the jivas in suffering.

I understand your request; O arrogant Kal, you have deceived me; I accept the request which you have made of me. When the Fourth Age, the Kali Yuga comes, I will send my incarnation.

HYMN

First the eight souls of the same essence of Sukrit will come into the world.

DAUGHTER OF SAT PURUSH Adhya or Maya. If the essence of Illusion herself is the daughter of Sat Purush, how strong a force it is.

PASSPORT This word, used frequently from here on, is a literal translation. The initiation into Naam grants the initiate freedom of movement in the inner worlds.

YOU HAVE DECEIVED ME The Masters cannot refuse a request made to them in humility and truth, and this is what Kal has done. He has seemingly been able to take advantage of the vulnerability of goodness for his own gain, and in this sense he has deceived Kabir. But nothing is ultimately lost; Kal may think he has accomplished something, but all he has gained is Time – which from the point of view of Eternity doesn't amount to much.

EIGHT SOULS This refers to Dharam Das and his family and is explained later in the poem. So are the “forty-two incarnations,” the line of Masters founded by Kabir in the Kali Yuga.

After that the new soul will go in the home of Dharam Das.
 For the sake of the souls, forty-two incarnations of Sat Purush will
 come into the world:
 Establishing and teaching the Path in the Kali Yuga, They will send
 the souls back to Sat Lok.

COUPLET

I will always be with the souls to whom They will give the passport
 into the Sat Shabda,
 And such souls will never go to Yama!"

Dharam Rai said:

"O Lord, You can establish the Path. Liberating the souls, You can
 take them back to Sat Lok.
 I will bow down to the soul on whom I see Your sign.
 I have accepted the orders of Sat Purush and now I request this
 of you, O Gyani:

Kal tells Kabir Sahib about his twelve paths

You will establish one path and will send the souls back to Sat Lok.
 I will create twelve paths and in Your name I will teach people.
 I will send twelve Yamas in the world who will spread the path in
 Your name.

Mritu Andha, my messenger, will be incarnated in the house of
 Sukrit.

First my messenger will be born and then Your incarnation.
 In this way I will delude the souls in the name of Sat Purush.
 Souls who come on these twelve paths will come into my mouth.
 I am making only this request of you. Showering grace and for-
 giving me, please grant it.

Kal asks Kabir Sahib for the boon of establishing Jagannath

When the first part of the Iron Age comes I will take up the body of
 a Sadhu.

Then I will go to King Indradaman, bearing the name of Jagannath.
 The King will make my temple which will be repeatedly destroyed
 by the water of the ocean.

My son Vishnu, on whom the seven oceans will take revenge, will
 come there.

So the temple won't survive—the waves of the ocean will drown it.
 O Gyani, do this: first go to the shore of the ocean.
 Seeing you, the ocean will not cover You and will recede.
 In this way I will be established and then You can send Your incarnation.
 Then You can maintain the Path in the Ocean of Life and can save
 the souls with the Naam of Sat Purush.
 Any soul who will come to the shore without the sign of union will
 not find the way out."

HYMN

Gyani said:

"O Dharam Rai, I understand very well what you are asking me.
 Maintaining the twelve paths is giving poison in place of nectar.
 Now I will finish you and show you my art:
 Cutting the bonds of Yama, I will make the souls free and send
 them to the Plane of Immortality."

COUPLET

I thought: the Word of Sat Purush cannot go astray;
 Those who will be firm in Sat Shabda—I will make them reach
 Home.
 "O unjust one, I give you permission to establish twelve paths:
 First your messenger will be born and then My Incarnation will take
 birth.
 I will go to the shore of the ocean and I will see that the Jagannath
 is established.
 After that I will maintain my Path and send the souls back to Sat
 Lok."

ONLY THIS REQUEST This request, and Kabir's response, are important. *Jagannath* means "the temple of the world," and the request which is fulfilled later, is symbolic: Kal needs help in maintaining the lower creation, which is in danger of succumbing to internal stress. Kabir agrees, even though the manifestation of the "twelve paths" is now a part of Kal's world (these "paths" are described in detail later) because the falling apart of the lower creation would involve the souls in even *more* suffering, and because it would deprive Him of the arena in which to work. He also notes, again, that all that will be lost is Time.

Dharam Rai tries to deceive Kabir Sahib and get the Secret Knowledge

Dharam Rai said:

“O Gyani, tell me the sign of union so that I may recognize the souls who bear it.

I will not come near those who will show me that sign.

So give me the sign of Naam, O Lord. Shower this grace on me.”

Gyani said:

“If I tell you this sign, you will become the means of suffering for the souls.

I have understood your deception, Kal: you can’t play this trick.

Dharam Rai, I am telling you clearly: I have kept the glory of Naam hidden within me!

Go away; leave those who take my Naam.

If you try to stop such souls, O Kal, you won’t survive!”

Dharam Rai said, “Go to the world and bring the souls back with the support of Naam.

I won’t come near the souls who sing Your praise.

Putting their foot on my head, those who take refuge in You will cross the Ocean of Life.

I was obstinate toward You. Understanding You as my father, I behaved like a child:

Even if a child makes ten million mistakes, still the father does not take even one mistake to his heart.

If the father turns out the son, then who will protect me?”

Dharam Rai got up and bowed, and Gyani came to this world.

Kabir said to Dharam Das:

When I saw that Dharam Rai was afraid I left that place.

Kabir says: O wise Dharam Das, then I came to this world.

Kabir meets Brahma

I met the Wise One. I told him about the Shabda.

He listened with attention and asked many questions about recognizing Sat Purush.

Then Niranjana thought, “My eldest son Brahma is leaving me!”

Niranjana resides in the mind within, so he changed Brahma’s intellect.

Brahma said:

“God is formless without any qualities and cannot be restricted. He is in the form of light and lives in the void.

The Vedas describe him as the Sat Purush and I accept the Vedas.”

Kabir reaches Vishnu

When I saw Brahma firmly believing in Kal, then from there I came to Vishnu.

I told the teachings of Sat Purush to Vishnu but, being controlled by Kal, he couldn't receive my message.

Vishnu said, “Who is like me? I have four substances with me: *Kama, Moksha, Dharma, Artha*; I can give these to anyone I like!”

Gyani said:

“O Vishnu, listen! Where do you have the Moksha with you?

Moksha is beyond the Akshar.

When you yourself are not stable, how can you make others stable?

Why are you lying and singing your own praise?”

Kabir said to Dharam Das:

Hearing my fearless speech, Vishnu was embarrassed, and in his heart he became afraid for his own self.

Then I went to the world of snakes and I told Shesh Nag this:

“Nobody knows the secret of Sat Purush; everyone has taken refuge in Kal.”

Then Shesh Nag said, “O Brother, recognize the saviour. He is the only one who will save you from Yama.

Whom Brahma, Vishnu and Rudra remember, even the Vedas sing his praise.

That Purush is my protector. And only he will protect you as well.”

I told him, “There is another Protector. If you believe in me, I can make you meet Him.”

KAMA, MOKSHA, DHARMA, ARTHA The four great boons of the Hindu tradition, one or the other of which is supposed to be every man's goal. *Kama* means sensual desire and pleasure; *Artha*, wealth and power; *Dharma*, religion or law; *Moksha*, ultimate spiritual liberation. Vishnu does have jurisdiction over the first three, as Kabir points out, but has nothing whatever to do with *Moksha*.

But because of his poison, Shesh Nag had a sharp nature. He didn't take my words to his heart.

Listen, O lucky wise Dharam Das: Then I came into the world. When I came to the mortal world I didn't see any jiva of Sat Purush. As all were wearing the garments of Yama, to whom could I have given the teachings?

They were believing in him who was ruinous, and no one accepted the words of the Protector.

He whom they were remembering was eating them up!

Then I remembered the Shabda.

Being controlled by attachment, the jivas did not recognize me. In my heart this thought came:

HYMN

Finishing the illusion of Kal I should show the real Kal to people. Saving the souls from Yama I should send them to the Plane of Immortality.

For this reason I am wandering in this world, but no one recognizes me.

All the jivas have fallen in the control of Kal and, leaving the nectar, are taking the poison.

COUPLET

Then I thought, This is not the order of Sat Purush. His orders are Bring back only him who recognizes and holds the Shabda with determination.

O Dharam Das, what happened afterwards? To you I am describing all that.

Brahma, Vishnu, Shambu, Sanak, all of them went in the Void Samadhi. Then they said to Niranjana,

“O Creator, which Name should we repeat and on which Name should we meditate?”

Everybody is contemplating in the void plane in the same way that the oyster shell contemplates on the raindrop.

Then Niranjana thought of this solution, and from the Void Cave he spoke in this way:

Many times the *Ra ra* was uttered, and *ma* from the word “maya.” Both words were united, and the name *Rama* was given to them as they had desired:

All the world was thus involved in the name of Rama, and nobody understood the trap of Kal.

In this way the Name of Rama was created, Dharam Das: Understand this.

Dharam Das said:

O Perfect Satguru, by Your sun of knowledge my darkness has gone away.

Maya and attachment are dense darkness, from which the jivas cannot come out.

Since You have manifested Knowledge to me, recognizing the Shabda, my attachment has gone.

I am a fortunate one to have You. You have awakened me, the low one.

Tell me further: Whom did You liberate in Sat Yuga?

2. In the Sat Yuga: The Incarnation as Sat Sukrit

The Satguru said:

O Dharam Das, listen about the Sat Yuga. I will tell you about the souls to whom I gave Naam.

RAMA *Ra* means "beyond"; the mantra of *Rama* is supposed to take its votary beyond Maya. But it cannot because it did not originate beyond Maya. The word *rama* comes from a word meaning "vibration" in Sanskrit, and is applied to the Sound Current. Worship of *Ram Naam* antedates the worship of the avatar Rama, who was an incarnation of Vishnu in the second or Silver Age.

SAT YUGA The Age of Truth, or Golden Age, the first and longest in the *mahayuga* or Day of Brahma – the cycle of four *yugas*. According to Hindu tradition Sat Yuga was 1,728,000 years in length, and the people lived an average lifetime of 100,000 years. The quality of life under these conditions is incomprehensible, but this view of the universe can best be understood as a wound-up watch operating at maximum efficiency when first wound and then gradually deteriorating – winding down. The universe as a whole is not evolving, it is involving; there is no question of "things getting better." What does evolve, in a sort of grand counterpoint to the universe, is the individual spirit – at least when it is on the upward swing of the wheel of eighty-four. Here the people of the Sat Yuga were at a distinct disadvantage, even though they were able to "go up" with ease: life was so good and so secure that very few understood

In Sat Yuga my name was Sat Sukrit and by the orders of Sat Purush I awakened the souls.

THE STORY OF KING DHONDHAL

I went to King Dhondhal and made him hear the true Shabda. He accepted my Sat Shabda, so I made him see immediately.

HYMN

King Dhondhal, a saintly gentleman, caught my Shabda with determination.

He took the peace-giving Parshad and the water, after touching it to my feet.

He was overwhelmed with Love—giving up illusion, he shone.

He recognized the Essential Shabda and contemplated on the feet of the Master.

THE STORY OF KHEMSARI

After awakening Dhondhal in Shabda, I appeared in the city of Mathura.

There Khemsari came running, with many women, old people and children.

Khemsari said, “O Ancient Man, from where have you come?”

I told him the teachings of Shabda, about Sat Purush and about the form of Yama.

Hearing that—when he understood the deception of Yama—love manifested within Khemsari.

Making Khemsari have the darshan of Sat Lok

But he had one doubt: only after seeing Sat Lok would he believe. So keeping his body here, I took his soul within a moment to Sat Lok.

After showing him Sat Lok, I brought his soul back. After returning to his body, he repented:

“O Lord, take me to that plane. Here there is too much of Kal’s miseries.”

So I told him, “Listen to my words. Obey whatever I say:

Sat Lok is achieved only after Tika is filled

Brother, until the *tika* is filled up, keep your attention attached to Naam.

You've seen my Lok, so give that teaching to the souls.

Fruit of teaching the souls

Even if one soul comes in His refuge, such a soul is appreciated by Sat Purush.

If a cow, about to be eaten by a lion, is saved by some brave man, that man is praised a lot.

The lion is afraid of the brave man. In the same way the jiva is the food of Kal, and

If one makes even one soul determined in *bhakti* he gets the fruit of saving ten million cows."

Khemsari fell at my feet and said, "O Lord, save me!

Show grace on me and enlighten me so that I may not fall in the trap of Kal again."

Sat Sukrit said:

"Listen, O Khemsari. This is the country of Yama; without Naam the fear cannot be removed.

By catching the rope of Sat Purush the soul breaks the straw traps of Yama.

One who gets the gift of Sat Purush's Naam does not come back in the ocean of life."

Khemsari said, "Give me the passport; freeing me from Yama, make me Your own.

And to the other souls in my house, O Lord, give them also the gift of Naam.

the nature of the trap they were in. That is why Kabir's "concession" of the first three yugas to Kal is essentially meaningless: it is only in the Kali Yuga that the nature of existence becomes obvious enough for people to recognize the trap as a trap. Only in the Kali Yuga have significant numbers of people followed the Masters; only in the Kali Yuga do people understand that they are asleep and so make efforts to awake; only in the Kali Yuga is suffering the norm and substratum of life on the physical plane.

DECEPTION OF YAMA Death; *Yama* is Kal's name as Death God. Death of course is very far away for most people in the Sat Yuga.

TIKA The reservoir behind the eyes; it has to be filled with the attention before the soul can go up.

BHAKTI The loving devotion of God or the Satguru.

Please put Your feet in my house and explain the message of liberation to the souls.”

Kabir said to Dharam Das:

Then in his house the Meeting of Love took place. The feet which were full of nectar and liberation-giving, stepped in that house. Khemsari spoke to everyone explaining, “Brothers, all of you make your life successful.”

Khemsari said to the family:

“Brothers, those who want liberation of the soul, accept the Sat-guru Shabda.

He is the only one Who can save you from Yama; believe me, this is true.”

Kabir said to Dharam Das:

All the souls believed in him firmly, so they all came with Khemsari. They came to my feet and said, “O Lord, liberate us so that Yama won’t harass us and we may chase away the pain of birth after birth.”

When I saw the men and women so helpless, I said this to them:

“No one can stop those who will accept my Shabda.

The suffering created by Kal will be finished for the soul who believes in my teachings.

Yam Raj will not go near one who gets the passport of Sat Purush’s Naam.”

Sat Sukrit said to Khemsari:

“Bring what is needed to perform the *arti*, so that I may finish your soul’s pain, which was created by Kal.”

Khemsari said, “O Lord, explain to me what is needed for the *arti* to be performed.”

HYMN

“Listen, Khemsari, to the meaning of *arti* which I will explain to you.

Bring sweets, betel leaf, camphor, banana, eight kinds of dried fruits,

Five vessels, a piece of white cloth, clean leaves of a banana tree,
A coconut, and a white flower—and make a white *chauka* of sandalwood.

COUPLET

O Khemsari, bring all these things and perform the *arti*.
Marking the boundary with betelnut, perform the *chauka* by means
of the Shabda.
And bring other good pure things: the beautiful white ghee of the
cow.”

Kabir said to Dharam Das:

Hearing my words Khemsari obeyed them; immediately he brought
everything.
He set up the white canopy and was determined to know how to
perform the *arti*.
With the wish of Sat Purush, Five Sacred Words were created.
Devotion, meditation, and Knowledge given by the Master were
also there.
I sat on the *chauka*, and in the meditation the Indestructible Sound
Current was manifested.

ARTI This word is used in Hinduism to mean a ritual centering around the presentation of light; here the word is used more specifically to describe a ceremony accompanying initiation which is an acted-out parable, every detail of which is symbolic of one or another aspect of the inner path. A complete explanation of the inner significance of this ceremony was given by Tulsi Sahib (1763-1843), a Master in the line of descent from Kabir, and may be consulted by the interested reader in *Param Sant Tulsi Sahib* (trans. S.D. Maheshwari, Agra, n.d.); in a pre-literate age, ceremonies of this type, in which every detail has a specific meaning which could be committed to memory and passed on to others, served as convenient ways to codify the teachings. The outer performance of the ritual has long since been abandoned by the Masters, if indeed it ever was performed in the literal sense; the inner Reality remains however, and is still conveyed in the initiation as described here.

FIVE SACRED WORDS The mantra of the Basic Names of God, referring to the manifestation of the Naam or Sound Current on each of the five inner planes, and taught by the Masters as the means for *Simran* or remembrance, was instituted at this time—the first initiation into Sant Mat ever performed. Not that the words themselves were necessarily the same as they are given today; they have varied from language to language and today exist differently in Sanskrit and Arabic. But the symbolic relationship of the words to the Naam or Word is the same.

In the meditation the Indestructible Sound of the Shabda came into manifestation—No one can stop It in this world!

At the appropriate time the chauka was performed and the Radiance of the Indestructible Light was manifested.

When the chauka was performed by means of the Shabda and the coconut was broken, Kal ran away.

When the coconut was struck on the rock, the head of Kal was split open and all the pains went away.

When the coconut broke, a fragrance came out which gave the message of Sat Purush.

I told them the Five Words and at that time they got the Naam of Sat Purush.

Brother, for a moment Sat Purush came and sat there. All the people got up and performed the *arti*.

Again the *arti* was performed in the house, a straw was broken, and all the people drank water.

First Khemsari drank the water and after him the other jivas drank that with respect.

I explained to them about *Dhyan*. By contemplating on the Naam, their souls would be saved.

I explained to them the ways of living and told them that by doing the Simran of Naam their souls will go back Home.

HYMN

After giving the knowledge of the Satguru to twelve souls I went to the Ocean of Peace;

I touched the Lotus Feet of Sat Purush, Who, smiling, made me sit in His lap.

In many ways the Owner of the Souls asked me about my well-being and happiness.

Brother, I was happy looking at the glory of that place, which was very beautiful.

COUPLET

O Dharam Das, the glory of the Light of the Soul cannot be described.

In Sat Lok the light of one soul is equal to the light of sixteen suns.

For a few days I resided there, then I came to see my disciples.

Day and night in this world I remained secretly, and no soul recognized me.

The souls whom I initiated I sent to Sat Lok.

In Sat Lok they were living happily in the Eternal Spring of Sat Purush.

Only he sees this who reaches that place. He who has created this universe is saying this to awaken the souls.

3. In the Treta Yuga: The Incarnation as Maninder

Sat Yuga passed away and Treta Yuga came into being.

Bearing the name Maninder, I taught the souls.

When I came to teach them, Dharam Rai was afraid in his heart:

He thought: "Taking the souls back to the Court of Sat Purush,
He will ruin my ocean of the world.

I have tried to solve this by playing tricks; but being afraid of Gyani,
I can't stand before Him.

Gyani has the glory of Sat Purush with Him. That is why my traps
do not affect Him at all."

So Kal got nothing. By the glory of Naam, the souls went back to
their Home.

HYMN

O Dharam Das, by the glory of Sat Naam souls go back to their
Home.

HEAD OF KAL Not the macrocosmic Kal, but the microcosmic: the mind in each individual. "Kal ran away" and "for a moment Sat Purush came and sat there" both refer to the individual rising above mind (Kal) and seeing his soul or essence (Sat Purush) for a short while. The Sound and Light give an indication of the ways in which Sat Purush manifested in that "moment." Initiations performed in our time by the spiritual descendants of Kabir could be described in precisely these terms, although it was no doubt easier in the Sat Yuga.

DHYAN Contemplation; one of the three practices taught at initiation.

SIMRAN OF NAAM Remembrance of the Word, done by repeating the Five Sacred Words referred to above. Another of the three practices taught at initiation.

REMAINED SECRETLY His mission in Sat Yuga is a hidden one, due to his promise to Kal.

TRETA YUGA The Second or Silver Age; according to Hindu tradition, its duration was 1,296,000 years and people lived up to ten thousand years. Vishnu incarnated during this age as Lord Rama, and the traditional events of the Ramayana took place at this time.

When the elephant looks at the lion, he becomes terrified and his heart begins to throb.

The glory of the Naam of Sat Purush is the lion, and Kal is the elephant:

The souls catching Naam reach Sat Lok—accept my words as true.

COUPLET

Be absorbed in the Shabda of the Satguru and act according to the Master's orders:

Keep the attention in Naam giving up all doership, illusions and dictates of the mind.

When Treta Yuga began I came into this mortal world.

I asked many souls, "Who will save you from Yama?"

Being controlled by illusion, the innocent souls said, "Our Creator is the ancient Purush.

Vishnu is our protector forever, and he is the one who will save us from Yama."

Some looked hopefully to Mahesh; some sang of Chandi Devi;

Giving up their husband, they are fascinated by Kal:

They are put again and again in the house of Karmas, and being ensnared by Kal's traps, they are being killed by him.

I thought: If I could get orders from Sat Purush, I could finish Kal and take all the souls back—

But if I use force I would break my promise—so, teaching the souls, I will gradually take them back.

The souls are serving him who is their devourer—unknowingly they are going into his mouth.

STORY OF VICHITRA BHAT IN LANKA

After going in all four directions I came to Lanka where I met Vichitra Bhat, who had faith in me.

He asked me the message of liberation and I taught him the Knowledge.

Hearing it, Vichitra's illusion went away. Becoming very humble he fell at my feet and said,

"O Swami, take me in your refuge. You are Sat Purush's abode of happiness.

Today satisfy me and protect my soul."

I told him about performing the *arti* as I had told Khemsari.

Lovingly he brought what was needed—the *arti* was performed and the Sound of Shabda resounded.
 Breaking the straw, I gave the gift to him; in his home, no one else understood me.
 I gave him Simran and Dhyān. I didn't hide the Perfect Rope from him.

HYMN

The wife of Vichitra went to the palace and told the queen,
 "There is one beautiful yogi who is a great sage.
 I can't describe His greatness. He is white and endlessly full of the highest qualities.
 I have never seen anyone like Him.
 My husband has taken refuge in Him and has made his birth fruitful."

THE STORY OF MANDODARI

COUPLET

Hearing that, Queen Mandodari became restless to have darshan.
 Bringing her attendant with her, she came with gold and diamonds.
 She bowed her head to His Feet—then Maninder gave her the blessings.

Mandodari said, "This is an auspicious day for me. Folding my hands, I am begging from You.
 I have never seen a hermit like You. Your body is pure and your clothes are also pure.
 In whatever way my work can be done, tell me. Forgetting about my caste and family,
 O Omnipotent One, make me as a woman whose husband is alive.
 Support me with Your hand and save me from drowning in the world.
 Now You are very dear to me. You are gracious and my illusions have run away."

Maninder said to Mandodari:

"Listen, dear wife of Ravana, by the glory of Naam the chains of Yama are cut.

LANKA An island just south of India, it is once again known by this ancient name after centuries of being called Ceylon.



You see with the sight of your knowledge; I am explaining to you about the true and the false.

Sat Purush is immeasurable and immortal, and He is the Unique One in the three worlds.

One who remembers that Lord becomes free from coming and going.”

Hearing my words, her illusion disappeared; and accepting my words, love manifested in her mind:

“O Lord, take me in Your refuge and finish my births and deaths.”

I gave her the initiation, connected her with the Rope of Sat Purush, and gave her His signs.

She was very pleased to get the Rope that led to her home—as pleased as the pauper who gains much wealth.

The queen bowed to my feet, and I went into the palace.

The story of the wife of Vichitra

Vichitra explained to his wife and told her to take Refuge and liberate herself.

Vichitra’s wife accepted his advice, and taking Initiation, became free from illusion.

Maninder goes to the palace of Ravana

Then I went to Ravana’s palace and spoke to the gatekeeper.

I said to him, “Bring the King to me.”

The gatekeeper politely answered, “King Ravana is very powerful. Because of the power of Shiva, he fears no one, and doesn’t believe in anyone’s words.

He is arrogant and his anger is limitless. If I go and tell him this, he will kill me in a moment.”

Maninder said to the gatekeeper:

“Obey my words and go this time, and you will escape unscathed. Believe my words are true! Go bring Ravana immediately.”

Immediately the gatekeeper went. Folding his hands he stood be-

KING RAVANA The famous villain of the Ramayana, he is traditionally pictured both as a Vedic scholar or *pundit* and as a monster.

fore the King and said, "One Siddha has come to me and told me to call the King."

Ravana's anger at the gatekeeper

Hearing that the King became angry and said, "O Gatekeeper, you are a foolish man.

Who has taken your common sense so that you have come to call me?

Not even the sons of Shiva can have my darshan, and you say that a beggar is calling me?—

Gatekeeper, listen to me: Describe the form of the Siddha.

Describe what clothes he is wearing. Tell me so that I will feel I have seen him with my own eyes."

The gatekeeper said:

"O Ravana, his form is white. He has a white necklace, and his *tilak* is beautiful.

His beauty is as the moon! His clothes are white and everything he has is white."

Mondodari, the Queen, said, "O King Ravana, such is the beauty of Sat Purush.

If you go soon and get connected to Him, your kingdom can become firm.

O King, give up your name and fame. Touch his feet and bow down to him."

Kabir said to Dharam Das:

Hearing that, Ravana became angry—he sounded like ghee that had been put in the fire.

He got up with a sword in his hand and said, "I'll go and cut off his head immediately!

I will kill him! His head will fall off! We'll see what that beggar can do to me!"

King Ravana came to Maninder and seventy times he attacked him with the sword he had brought.

Maninder held a piece of straw as a shield, and mighty Ravana was striking against that.

HYMN

Because the King was very proud, Maninder used the straw for a shield. He did this so that Ravana might feel shame.

Mandodari said, "Listen, O King, give up the ego and be humble. Bow down to Sat Purush and hold His Feet so that your kingdom may remain forever."

Ravana said:

COUPLET

"I will serve Shiva who has given me this firm Kingdom.
I will touch only his feet and bow down to him alone."

Hearing these words Maninder said, "O Ravana, you are very proud.

You haven't realized my secret, but I will give you one sign:
Ramchandra will come and kill you, and not even dogs will eat your flesh!"

Kabir said to Dharam Das:

I insulted Ravana and then I started for Avadh Nagar.

THE STORY OF MADHUKAR

HYMN

After insulting Ravana I came to Avadh Nagar.
On the way I met Madhukar the Brahmin, who had my darshan.
He met me by touching my feet, and bowed his head to me in dependence.
He requested me to come to his home.
In many ways he showed his humility.

COUPLET

That poor Brahmin absorbed the knowledge within and loved me very much.
He accepted the nectar-like Knowledge of Shabda cheerfully.

I found him completely in my refuge so I told him to realize the Knowledge.

MADHUKAR THE BRAHMIN The grace of the Satguru easily outweighs Maya's curse, and even Brahmins can be saved.

I gave him the message of Sat Purush, hearing which he became very happy.

As the sprouts burn up without water but flourish again when they get enough—

As those sprouts become happy when they finally get soaked—in the same way Madhukar became happy when he got Shabda.

Hearing about Sat Purush, he happily said,
“O Saint, make me see Sat Lok.”

Maninder said:

“Come! I will show you Sat Lok, and will bring you back after making you see It.”

Kabir said to Dharam Das:

Keeping his body on earth, I took his soul and made it reach the Immortal Plane.

Looking at the glory of Sat Lok he became very happy, and then Madhukar's mind believed.

Madhukar fell at my feet and said, “O Lord, now my thirst is quenched.

Now take me into the world again, where I will give the teaching to the jivas.

I'll proclaim the Path to the souls who come to my home.”

Kabir said to Dharam Das:

Then I brought back his soul into the world and it entered into the body for the second time.

In the house of Madhukar were living sixteen souls to whom he gave the message of Sat Purush.

“Go and catch the Feet of the Perfect One. Only He will liberate you from Yama.”

All believed in Madhukar's words and got the passport of liberation.

Madhukar said, “Listen to my request! Give Sat Lok to everybody! In this land of Yama, there is so much suffering! No one even gives water to the soul.

O Lord of the souls and mine, shower grace on us, O Lord, All-Conscious One.

HYMN

This is the region of Mighty Yama, He harasses all the souls.
 Many kinds of subterfuge are here. Death and birth prevail here.
 Lust, anger and hard desire, greed and *maya* are very strong.
 They exist in the gods and sages, and they have destroyed millions
 of souls.

COUPLET

These three worlds are the region of Yama, where the jivas never
 have happiness even for a moment.
 Remove the suffering of Kal and take us to our Home.”

Kabir said to Dharam Das:

I found him in my refuge, so I gave them Initiation.
 Sixteen souls came within, and were taken to Sat Lok.
 The angels of Yama stood there looking like defeated wrestlers in
 the arena.
 The souls touched the Feet of Sat Purush, and said, “You have
 finished our problem of birth and death.”
 Sat Purush asked them about their well-being. Dwij said, “We are
 fine after coming here.”
 Dharam Das, this is a very strange bani—He who manifests this
 hidden secret is the Gyani.
 The souls were drenched in the clothes of Immortality.
 Getting the Immortal Body they were very happy.
 The radiance of the soul is equal to the light of sixteen suns, and
 they eat only Nectar.
 Getting Immortality, their bodies were satisfied.
 Having the darshan of Sat Purush they became very happy.
 This happened in Treta Yuga: souls were liberated by the effect of
 Naam.

4. In the Dwapar Yuga: The Incarnation as Karunamai

THE COMING OF KARUNAMAI IN THE THIRD AGE

After the Treta Yuga came the Dwapar Yuga and again the souls
 were attacked by the Negative Power.

DWAPAR YUGA The Third or Copper Age. Its duration was 864,000 years

When the Dwapar Yuga came, Sat Purush called.

Sat Purush said:

“O Gyani, go in the world soon, and save the souls from Yama. Kal is giving pain to the souls. Go and cut their chains. Finish Kal and bring the souls back. Why should they go into the world again and again?”

Then I said these words to Sat Purush, “Order me, O Shabda Parwani.”

Said Purush, “Listen, Yoga Santryan, liberate the souls by making them realize Shabda.

If this time Kal behaves unjustly, My Son, chase him out with My Word.

The souls are entrapped in Kal’s noose. Use any means but bring them back to the Supreme Ecstasy.

All the souls will take refuge when Kal’s character becomes known to them.

They don’t know how to recognize good knowledge and Our advice.

They don’t know how to look at things.

Go into the world and manifest the Sehaj Way there. Liberate the souls by manifesting Yourself there.

The souls who accept You will achieve Me. Yama will not eat those who believe in you.

Go and take out the souls. You have My Glory on you.

There is no difference between You and Me—just as the wave of water ends inert in the ocean.

Those who understand You and Me as two different things—Yama will make his place in their heart.

Go quickly to the world and make souls cross the ocean of the world.”

Kabir said to Dharam Das:

Bowing His head Gyani started, and with Purush’s orders came into the world.

When the Sound of Purush started resounding in the world, O Dharam Das, Evil touched my feet.

HYMN

Coming into my refuge, Dharam Rai questioned me in many ways:
 “Why are you coming to the world this time?
 Give me some knowledge of it. I beg you: do not wake up all the
 world!
 You are my elder brother, I am your younger. I fall at your feet.”

Gyani said:

COUPLET

“Listen to this, O Dharam Rai. Rare are the souls who will recognize me.
 No one believes in Shabda, as you have deceived the souls so cleverly.”

Kabir said to Dharam Das:

Saying that I put my feet on the mortal world and once again called
 out the Words of the spiritual way.
 I left the body of Sat Lok and came into the human body.
 I came into the mortal world and called the Sat Shabda for the
 souls.
 When I came in Dwapar Yuga I bore the name Karunamai.
 No one listened to my call, as they were tied by Kal in the chains of
 Great Illusion.

and people had life-spans of up to one thousand years. Vishnu incarnated at its close as Lord Krishna, and the age, along with the high technical civilization it possessed, ended in catastrophe and flame with the Mahabharata War in 3200 B.C. Although this war is described in traditional terms in the epic of the same name, written in its present form much later, the Masters have indicated that it was in fact a very sophisticated war fought with nuclear-level weapons and had worldwide consequences: in addition to decimating the population of India, it was responsible for the floods and allied catastrophes ascribed by every culture to this time. The Biblical record begins during the Third Age, as is evidenced by the life spans given in the early chapters of Genesis, recounts the story of the Flood, then depicts the Kali Yuga and its people with sharply reduced life spans.

SEHAJ WAY The natural or (relatively) easy way. The Yoga of the Masters is often called *Sehaj Yoga*, especially when it is compared to Hatha Yoga or *pranayam* practices.

THE STORY OF QUEEN INDRA MATI

Then I came to Garh Giri Nar where King Chandra Vijay used to live.

In his home was an intelligent queen who worshiped the sadhus, understanding their glory.

Standing on the roof, she used to look for sadhus: for the darshan of Saints she was wasting away.

I knew the love which the Queen had, so I started on the road to her house.

When the Queen saw me, she said to her servant,

“Go quickly to the road and bring the sadhu who is there.”

The servant came and clung to my feet, and told me the words of the Queen.

The servant said, “My Queen has the desire to have your darshan, and sends this message: ‘Give me thy darshan, O Din Dayal, with your darshan all my pain will go away.’ ”

Then Gyani said these words: “I don’t go to the houses of kings and emperors.

The work of a kingdom is to give name and fame. I am a sadhu and will not go to a king’s house.”

The servant came back to the Queen, and folding her hands she said, “The sadhu doesn’t come at my request.

He says he doesn’t go to the homes of kings and emperors.”

Hearing this, Indra Mati got up and came running to me, and bowed down and saluted me.

Indra Mati said:

“O Lord, shower grace on me. Now please place your feet in my house.”

Kabir said to Dharam Das:

Looking at her love, I came to her house. Then I stepped into the King’s palace.

As the Queen had said, “Come to my home. Your darshan has made me happy.”

So looking at her love I went to her home. I was given a throne, and she washed my feet.

She gave me a throne to sit on and washed my feet, and she gave me a towel to wipe off my feet.

Again she washed my feet and drank the water. Wiping my feet, she understood her life as a blessed one.

Then she asked permission for food: "O Lord, make me happy. When your left-over food remains in my house, I will eat that blessed parshad."

Karunamai said:

"Listen, O Queen, I don't have any appetite, as only those who are involved with the five elements have this.

My food is the Nectar of Naam. Listen, O Queen, I will tell you in brief:

My body is different from the bodies with elements and gunas. Elements and Prakritis are the creation of Kal.

PARSHAD Any gift, often food, given by a Master, carries his charging and is called *parshad*; but the highest type of *parshad* is the leftovers of the Master's plate or, by extension, any food touched or even looked at by him. The same veneration is given to *charanamrit*, or drinking the washings from the Master's feet described above. Both these practices are considered dirty and degrading by Hindus, and thus their willingness to break these taboos shows their veneration of the Master. Both these practices are alluded to in the Gospels: Jesus was giving *parshad* when he instituted the "Lord's Supper," [Mark 14: 22-24]; *charanamrit* is a kind of codification of the practice of kissing and washing the Master's feet, as described in Luke 7:37-50 and John 12:3-8. Modern Masters give *parshad*, but they are not interested in their disciples washing their feet and drinking the water.

MY BODY IS DIFFERENT One of the implications of his promise to Kal not to fully manifest in the first three Yugas is that he is not compelled to inhabit one of Kal's bodies. There is a sense in which he is not fully "there," although he is certainly there enough to communicate as fully as he wants and to seem to be there to anyone looking at him. It is something like the upper reaches of Dante's *Paradiso*, where the inhabitants can be seen and talked with by the poet, but they are actually in another dimension and are only projecting enough of themselves toward the poet to grasp his attention. This is not true of those disciples whom Kabir takes to Sat Lok and makes Masters, of course, nor is it true of any other Master, including Kabir in his Kali Yuga incarnation – although his Kali Yuga autobiography, as given in this poem, is very curious, as we shall see. Kabir is an incarnation of Sat Purush's second son, Gyan; all other Masters of His sixteenth son, "Yoga and the Saints"; perhaps this is one way that difference manifests.

Kal made eighty-five kinds of vital airs and made the perishable body of five elements.

In that body there is one Original 'Vital Air,' which is called the soul, Sohang.

The soul is of the essence of Sat Purush, and Kal stops him by involving him in doubts.

He has trapped the souls in many traps. Giving him greed, Kal entangled him in it.

I have come into this world to liberate the souls, and I liberate those who recognize me.

Dharam Rai has played such tricks! He has deceived the souls in many ways.

Kal created the artificial water and air, and when they finish, the soul's condition becomes very bad.

My body is different from these things, as my body is not made by Kal.

Limitless Shabda is my body—understand this. I have explained it to you in brief.”

Kabir said to Dharam Das:

Hearing these words she became surprised. Then the Queen spoke these words:

“O Lord, I am amazed! There is no one else of this nature.”

HYMN

Coming fully into my refuge, Indra Mati said,

“O Abode of Grace, shower grace on me.

One by one explain to me all this mystery.

There is no one equal to Vishnu, not even

Munis like Mahesh and Brahma.

This perishable body is made of five elements.

The intelligent people are no exception.

COUPLET

O Lord, how did You become different from them?

Quench my thirst, giving me Your recognition.

O Lord, I am surprised as there is no one else like this!

Who are You and from where have You come?

O Lord, from where did You get this worryless body?

O Gurudeva, what is Your name? Explain all these mysteries to me.

I don't know Your secrets, that is why I'm asking You in this way."

Karunamai said:

"O Indra Mati, listen to the beautiful story, and I will explain to you the holy qualities.

My land is different from the three worlds. Yama doesn't exist there. That is the land of the Original Person.

That beautiful land is Sat Lok. It can be reached only after accepting the true Naam.

Purush's body is a marvelous Light; the beauty of the soul is very charming there.

The Glory of Purush is so much—what example can I give from this world?

There is nothing in these three worlds which can be given as an example.

The moon and sun are in this plane, and there is no other thing as radiant as they are here.

In Sat Lok it is such that even one cell of that place can make crores of moons feel shy!

When the beauty of one cell of it is such, then how can I describe the beauty of His Face?

The Purush is lustrous and radiant. Now I will tell you about the beauty of the souls.

One soul's light is equal to the radiance of sixteen suns. The souls remain satisfied there with *Agar-Vasna*.

There the night never comes. There the Light of Sat Purush's body always remains.

What to say? There is nothing else. Blessed is the soul who reaches there.

I have come from that plane, my name is Karunamai. I'll tell you the words of the home of happiness.

I came in Sat Yuga, Treta and now Dwapar too. In all ages I have come. Those souls who awaken, I send them to Sat Lok."

Indra Mata said:

"O Lord, You came in other ages. What were Your names in those ages?"

Karunamai said:

"In Sat Yuga I was called Sat Sukrit. In Treta my name was Maninder.

In all ages I had one or another name. I sent those who recognized me to Sat Lok.”

Kabir said to Dharam Das:

O Dharam Das, I explained everything to her and told her the story of the First and Second Ages—hearing which she became more eager and asked many other things.

She asked about the beginning and end of creation, and about the character of Yama—which I explained to her.

I told her how the sixteen sons were born; how Kurma’s stomach was torn and the Goddess was created—I explained all that to her.

I told her how Kal swallowed Ashtangi and then took her out; and how the earth and sky were created.

I told her how the three sons churned the ocean. I told her the ways in which Kal had deceived the souls.

Hearing all this, her previous illusion ran away. Becoming happy in love, she caught my feet.

Impatiently she folded her hands and said, “O Lord, save me from Yama.

I sacrifice this whole kingdom to You, and will give up all this wealth and property.

Merciful God, take me into Your refuge! Cut my chains and make me happy!”

Karunamai said:

“O Indra Mati, listen to my words. Surely I’ll cut your chains.

Recognize me and be determined in the faith. Now I’ll give you the Naam, the authority.

Perform *arti* and take Naam, then Yama will go very far away.

Recognize me and have faith in me; take Naam and cross the Ocean of Life.

Bring what is needed for performing *arti*. I have nothing to do with your kingdom. I don’t like wealth and property, I have come into this world to awaken souls.

You have brought this wealth here—respect the Saints in a good way.

All the souls are of the Lord Sat Purush, but as they are compelled by attachment, they are in darkness.

The essence of Sat Purush resides within everyone, but it is not manifested; It remains hidden.

HYMN

All the souls are of Sat Purush, but because of attachment and illusion, they have become another's.

All this is the trick of Yamraj. In the world the snare of illusion is primary.

Being controlled by Kal, souls fight with me; and being controlled by attachment, they do not recognize me.

Leaving nectar, they love poison; leaving ghee, they drink water.

COUPLET

Rare are the souls who recognize me after testing Shabda!

They run and meet their Beloved and give up the support of Kal."

Hearing the words of security, Indra Mati spoke very sweetly:

"You have given happiness to me—the lonely one—and with Your grace I have recognized the fathomless Lord.

O Lord, now I've recognized You!—surely You are Sat Purush.

Sat Purush, Who has created the planes, has graciously showered grace on me.

In my heart I've believed that no one else is greater than You.

Now O Lord, tell me about *arti*—whatever is needed tell me."

Kabir said to Dharam Das:

O Dharam Das, I told her as I had told Khemsari: "Perform *chauka* and get ready. Then I will give you my Naam."

Then the Queen brought what was needed, and sitting on the *chauka* she became determined to accept Shabda.

Performing the *arti* she was given the passport. Then she received the Dhyān of Purush, His Simran and Naam.

Thus the Queen received Naam, and, after bowing her head, she got up.

Then the Queen explained to the King, "O Lord, you will not get such an opportunity again.

Accept His refuge if you want liberation. Believe my word!"

DHYAN OF PURUSH Contemplation of the Person, i.e., of the Master himself. Here the three practices still conveyed at Shabda Yoga initiations are listed together: *Naam* is a reference to the Sound Current, the hearing of which is called *Bhajan*.

King Chandra Vijay said:

“O Queen, you are my wife. Our devotion cannot be separated. I’ll see your devotion—how you will make me liberated. I’ll see the glory of your devotion—how I will get to Sat Lok, ending all the pain.”

Kabir said to Dharam Das:

Again the Queen came to me. I told her the character of Kal. When she came, I told her these words:

“Listen Queen, to my one word. Kal plays tricks and deceives. Kal will become a snake and will come to you. He will bite you—I am telling you.

I’ve made you my disciple. Knowing this, Kal Takshak will bite you.

So I will make you remember the mantra, doing which Kal’s poison will go away.

I have given you the Supreme Shabda, so Kal’s poison will not spread in you.

Then again Yama will play another deception— I am telling you the character of that also.

Playing this deception, Yama will come near you—I am telling you this secret too.

He will disguise himself as the High Soul and will explain the knowledge to you as if he were me.

He will tell you ‘O Queen, recognize me. My name is Gyani and I’m the destroyer of Kal.’

In this way Kal will come to deceive you—But I will tell you how to recognize him:

Kal’s forehead is narrow—I am telling you about the eyes of Kal. I have told you about the identification of Kal—all of his body is white.”

Then the Queen hurriedly came and caught my feet and requested, “O Lord, take me to Sat Lok.

This is the land of Yama! Take me to Sat Lok so that all my problems may come to an end.

This is the place of Kal, O Lord! Take me to the Limitless Plane.”

Then I told the Queen, “Listen to my words attentively. Now your

connection with Yama has broken, and your illusion is gone as you've been given the Knowledge.

Day and night repeat the Naam of mine, and what evil can Kal do? Keep yourself connected to Naam until your destiny is completed.

HYMN

Day and night repeat my Naam, and you will be in remembrance whenever Kal would deceive you;

Until the destiny is settled, the soul cannot permanently go.

Look at the great creation of Kal—he comes as an elephant in this world.

But looking at the tiger, the elephant becomes afraid and doesn't come before him again.

COUPLET

Kal is like that elephant. The glory of Sat Purush is the tiger.

Always keep the shield of Naam. The sword of Kal will not prevail against it."

Indra Mati said:

"O Lord, I understand what you are saying. I take your words to my heart.

I request one thing of you, O Swami, as You are the All-Conscious Lord.

Kal will harass me as a snake, and then he will come in the form of a high soul:

O Lord, please come again to me, and then take my soul to Sat Lok!"

Gyani said, "Listen, O Queen. I am telling you one thing clearly.

Kal will come with many tricks.

Don't give him allegiance—looking at me, Kal will run away.

After him I'll come to you, and I will make your soul reach Sat Lok.

KAL TAKSHAK *Takshak* is an ancient serpent out of Indian mythology, considered to be thoroughly evil; here he is completely identified with Kal who, when he functions as Tempter and tries to prevent souls from going up, is from our point of view most Satanic.

DESTINY IS SETTLED No one can die until their *prarabdha karma* or destiny is worked through and fulfilled.

I have given you the Shabda. Day and night repeat it attentively.”

Kabir said to Dharam Das:

After saying this much I disappeared. Then Kal came in the form of Takshak.

Takshak came in the palace, and sat on the bed of the Queen.

When half the night had passed, the Queen got up after serving the King.

She bowed her head to the King and came to her palace.

When she lay down on the bed, the snake bit her on the forehead.

Then Indra Mati called like this: “Takshak has bitten me!” Hearing this, the King was afraid and hurriedly came to her, calling the poison remover.

The King said, “If you can keep my beloved alive, and the poison of the Takshak goes away, I will give you a small kingdom.”

HYMN

The Queen was repeating the holy Shabda and she kept her attention towards the Lord.

The doctors and poison removers were dismissed, as she said, “The Lord of all mankind is not far away.

My Satguru has given me a mantra. The poison will not affect me, Just as the darkness goes away as soon as the light of the sun comes.”

COUPLET

She said, “My Master is great!” She got up, seeing which the King became very happy.

Yam Doot went to Brahma, Vishnu and Mahesh:

He said, “The power of the poison didn’t act. It ran away because of the wall of the Glory of Naam.”

Vishnu said, “Listen, Yam Doot: Make your body white. Deceive the Queen and bring her. Obey my words.”

The Messenger made his whole body white, and with much enthusiasm, he went to the Queen.

He spoke these words to her. “Why have you become sad, O Queen?

You know me!—Why have you become the one who doesn't recognize? I gave you initiation and the mantra.

O Queen, my name is Gyani. I will kill and smash Kal. When Kal came as Takshak to devour you, I came and saved you.

Leave the bed and touch my feet. Give up your ego. Now I have come to take you and to give you the darshan of God."

Then Indra Mati looked for the signs as her Lord had told her. She became surprised looking at the three lines, which were yellow, white and red in color.

Noticing his narrow forehead, she looked at that again, and her doubts were confirmed.

She said, "Doot, go back to your country, as now I have recognized your form.

Even if the crow puts on a lot of make-up, how can he have the beauty of the hansa?

So I have seen your form; my Master is competent."

Hearing this, the Messenger became angry and told Indra Mati:

"Again and again I am explaining to you, but you don't understand—your intellect has run away!"

Saying these words he came near Indra Mati and slapped her.

He slapped her face, and the Queen fell down on the ground.

SERVING THE KING Sexually. While the Masters advocate chastity, they do not advise married people to force it unilaterally on their partners, especially if the partner is not initiated. If done with God's remembrance and love, for the purpose of strengthening the marriage, it can be a form of *seva* or service.

THE SNAKE BIT HER There is an evocative haunting quality to this scene, almost ritual in nature: Karunamai has told her it would happen, and so indeed it does. Both this appearance of Kal as Takshak and his next one as the pseudo-Master are final purges that Indra Mati has to go through to make her ultimate liberation possible; her Master is protecting her but not to the extent of preventing these tests from happening.

YAM DOOT *Doot* means "messenger"; *Yam Doot* is usually translated "angel of death," as they are the messengers of Yama, the Death God.

LOOKED FOR THE SIGNS Negative entities can imitate the Master's form but not completely—only enough to fool someone who wants to be fooled. They cannot manage the broad forehead of the Master—that appears to be inherently beyond them—and while they can pick up the three vertical lines from the Master's forehead, they get the colors all wrong.



Then Indra Mati did Simran and said, "O Master, Gyani, help me!

In many ways Kal has harassed me. O Lord, cut the noose of Yama!"

Kabir said to Dharam Das:

I couldn't stay away after hearing her call: Listen, Dharam Das, this is my nature.

When the Queen called me, in one moment I was there.

Seeing me, she became happy and from her mind the fear of Kal ran away.

When I came there Kal went away and the Queen's body was purified.

Then Indra Mati, folding her hands, said, "O God, listen to one request of mine:

Now I have recognized the shadow of Yama, and I will not live in this country anymore.

O Lord, take me to my own country, as here there are many sufferings of Kal."

After saying this she became sad and said, "Take me to the Sat Purush right now!"

Kabir said to Dharam Das:

First of all I took the Queen with me and finished the subject of the difficult Kal.

Right then her destiny karma was paid off, and then I went to Sat Lok, taking the Queen.

I took her to Mansarovar, which filled her with amazement.

I made her taste the Nectar from the Pool of Amrit, then I put her feet in the Kabir Sagar.

Beyond that is the Ocean of the Surat. Reaching there, the Queen became pure.

SIMRAN If she had been doing Simran earlier, the *Yam Doot* could not have slapped her and her Master would have heard her and come. This is one of the uses and powers of Simran, to protect the disciple from Negative harassment.

FINISHED THE DIFFICULT KAL Paid off her outstanding karmic debts to Kal, so she can go up, as the next line makes clear.

When I made her stand at the door of Sat Lok, the Queen became very happy looking at it.

The souls came and embraced her, sang the welcome song and performed the arti.

All the souls honored her and said: "You are a blessed soul who has realized the Satguru.

It is good that you are free from the snare of Kal, and all your pain and suffering is over.

Soul, come with us, have the darshan of Sat Purush, and bow your head to Him.

Indra Mati, come with us and have the darshan of Sat Purush."

Indra Mati joined the other souls and, in excitement, sang the happy song.

All the souls are walking and praying for the darshan of Sat Purush.

Then I requested Sat Purush, "Now give Your darshan to the souls who have come near.

Give them your darshan, O Din Dayal. Be gracious on them, O Liberator."

Then the Flower bloomed and these words were heard: "Listen, O Gyani, Yog Santayan!

Bring the souls and make them have darshan."

HYMN

Gyani then came near the souls and took all of them.

The souls became beautiful after having the darshan of Sat Purush.

After bowing down, all of them put their attention on Sat Purush.

Then He gave some fruit of Nectar which was received by all the souls.

COUPLET

Just as the lotus blooms after getting the light of the sun,

In the same way the sufferings of the souls from ages and ages are finished after having the darshan of Sat Purush.

INDRA MATI'S AMAZEMENT, AFTER REACHING SAT LOK, TO FIND KARUNAMAI AND SAT PURUSH AS THE SAME FORM

When the Queen saw the marvelous beauty of the Sat Purush, and the wine of Nectar,

She became overwhelmed, and clung to His feet, as her soul was wise and full of good qualities.

He put both His hands on her soul, and she became happy as the lotus blooms in the sunlight.

The Queen said, “Blessed are You, O Karunamai, Who brought me here after finishing my illusion.”

Then Sat Purush told the Queen, “Go and call Karunamai.”

Kabir said to Dharam Das:

She came to me, and looking at my form, she, my servant, was astonished.

The Queen said, “This is surprising! I can’t see any difference. Whatever qualities I saw in the Sat Purush, in Karunamai also I see every single one!”

Running, she—the wise soul—touched the Feet and said, “O Lord, now I know all your character.

You are the Sat Purush and You called Yourself the servant. Where did you hide this Glory?

In my mind I know this for sure: that You are the Sat Purush and nobody else is.

I have seen this after coming here. I hail You, O Competent One, Who woke me up.

HYMN

O Abode of Mercy, You are the Blessed One. Your wise Naam is the remover of worries.

You are indescribable, unmoveable, immortal, steady, pure, glorious and endless.

You are without doubts, selfless, the support of the world, nameless, firm and indestructible.

O Lord, You are the beginning of everything, and maker of all the creatures.

COUPLET

You showered grace on me and woke me up, understanding me as Your own.

YOU ARE THE SAT PURUSH “I and my Father are one” [John 10:30].

You cut the snare of Yama and You brought me to the Ocean of Happiness.”

Kabir said to Dharam Das:

Then the Lotus closed, and the souls all went to their abodes.

Gyani told the Queen, “Tell me, O soul, about yourself.

Now your pain and complications have finished, and your beauty has become like sixteen suns.

Such a grace Sat Purush showered on you!—He has finished your doubt and pain.”

INDRA MATI'S REQUEST TO BRING HER HUSBAND, KING CHANDRA VIJAY, TO SAT LOK

Folding both her hands Indra Mati said, “O Lord, I have one request.

I got Your feet because of my good fortune, and came here and had the darshan of Sat Purush.

My body is now very beautiful, but within me now resides one worry.

I am controlled by attachment as the King is my husband.

O Husband of Souls, go and bring him!—otherwise my King will go in the mouth of Kal.”

Gyani said, “Clever soul! The King doesn't have the passport.

Now you have got the form of *Hansa*, why are you calling the King?

He has not done the devotion; he has wandered in the world without the Truth.”

“O Lord, living in the world I did your devotion in many ways.

The King knew my devotion, and he, the wise one, never stopped me from doing it.

The nature of the world is very difficult.

If, leaving the husband, the wife goes to another place, all the world calls her by obscene names, hearing which, the husband kills her.

The work of the King involves much name and fame, hypocrisy, anger and cleverness—But when I used to serve the Sadhus and Saints, the King was not afraid of anybody.

Whenever I served the Saints, the King would become happy upon hearing that.
If the King had not allowed me to do the devotion then, O Lord, how would my work have been done?

HYMN

I was the beloved one of the King and he never stopped me.
Daily I served the Sadhus to get the Path of Shabda.
If the King had forbidden me, how would I have reached Your Feet?
I would not have got the drink of Naam, so how would my work have been done?

COUPLET

Great is the wise King. Bring his soul.
You are the Master—the Abode of Mercy—please cut the bonds of the King.”

Kabir said to Dharam Das:

Hearing this, Gyani laughed, and without delay he started.
Very soon he came to Garh Girnar, as the King's time of death was drawing near.
He was surrounded by Yamraj, who was giving him much pain.
The King was in deep trouble. Coming there, the Satguru called him,
But Yamraj didn't leave the King. O Brother, this is what happens without the devotion:
When the time is completed, Yama greatly troubles the soul.
Quickly I caught the hand of Chandra Vijay and came to Sat Lok.
Seeing the King, the Queen came near him and touched his feet.

Indra Mati said, “Listen, King. Recognize me—I am your wife.”
The King said, “Listen, wise soul! Your beauty is like sixteen moons and suns.
Every single part of you is shining. How can I call you my wife?
You did the devotion very well and saved me also.

GO AND BRING HIM The love of God and the Master does not drown or cancel Indra Mati's love for her husband; it strengthens and enhances it.
YAMRAJ “The King of Death”; the Death God, Kal.

Hail to the Master, Who made you determined in devotion. And
 with your devotion I have reached my Real Home.
 For numerous births I did good deeds, and so I obtained a wife of
 good karma.
 I kept my mind in the affairs of the kingdom, and couldn't achieve
 the devotion of the Satguru.
 If you had not been my wife I would have gone to hell. I cannot
 describe your qualities.
 Hail to the Great Master for such a woman as I got!
 As I got a wife like you, may all the world get such a wife."

Kabir said to Dharam Das:

Hearing these words the Gyani laughed, and then spoke to Chandra
 Vijay:

"Listen, King, you are a wise one. The soul who accepts my
 Shabda
 Comes to the Court of Sat Purush, and never sees the world again.
 The men and women who obey me, take up the form of the
Hansa."
 The King contemplated on the Form and had the Darshan of Sat
 Purush, and taking on the form of the *Hansa*, he became very
 beautiful.
 The King got the beauty of sixteen suns with the beauty of the
 moon's light.

Dharam Das said:

HYMN

Dharam Das makes this request: Tell me more about the souls in
 the Yugas.
 Great is Your Naam, O Lord, by which the King got established in
 Sat Lok.
 Even though the King had not accepted the Truth, Your Devotion
 took him there.
 Because of the Glory of the Devotion of his wife, You took the King
 away from Yamraj.

COUPLET

Great is the wisdom of the woman who called her husband there!
 His coming and going was finished, and he didn't come again in the
 world.

O Lord, what did You do after that?
 Tell me that story, O Competent One.
 How did You come again in the ocean of the world?
 Tell me that, O Lord of the Souls.

Kabir said to Dharam Das:

O Dharam Das, when I came into the world I took the husband of
 the Queen to Sat Lok.
 Leaving him there, I came immediately into the world again: I
 came into the city of Kashi.
 Giving the Naam to Sudarshan Supach, I woke him up.

THE STORY OF SUPACH SUDARSHAN

There used to live a supach whose name was Sudarshan. I made him
 firm in the Sat Shabda.
 He was a wise and beautiful Saint who recognized the Shabda after
 discrimination, and united with It.
 He accepted my words firmly, and believing in them, his attach-
 ments were severed.
 I gave him the Drink of Naam, the Message of Liberation, and
 finished all his suffering from Kal.
 I gave him the *Shabda Dhyān* and made him firm in it, and he
 happily did the Simran of Naam with all his attention.
 Wholeheartedly he did the devotion of the Satguru, leaving all
 deceptions and cleverness.
 His father and mother became very happy and in their hearts they
 had great love for him.
 O Dharam Das, this world is darkness. Without the Knowledge,
 the jiva becomes the servant of Yama.
 Looking at the devotion the jiva becomes happy, but he doesn't
 take my Naam.
 The foolish one doesn't recognize me even after seeing me, and he
 falls into the complicated snare of Kal.
 As the dog absorbs himself in the impure things, in the same way,
 the people of the world leave the Nectar and merge into the
 Poison.

King Yuddhistra was a king in the Third Age who performed the Yajna.

Killing his brothers, he was disgraced, so he thought of performing the Yajna.

When they got permission from Krishna, the Pandavas brought what was needed.

All the material for the Yajna was brought and all the Sadhus from near and far were called.

Krishna told the Pandavas, "Understand that your Yajna is completed when you hear the bell in the sky.

Then you'll get the complete fruit of the Yajna."

All the sanyasis, vairagis, brahmins and brahmacharis came.

Different types of food were made, and with great love they were all fed.

They all got the food as expected but the bell didn't sound, and the King was embarrassed.

When the bell did not sound in the sky the King was amazed, and his senses left him.

All the great rishis ate, but still the bell didn't sound, and the King became confused.

Then the Pandavas went to Krishna and asked him about the doubts in their minds.

Yuddhistra said:

"Having mercy on us, tell us, O Yaduraja, why the bell did not ring."

Krishna told them this reason: "One sadhu did not eat the food."

The Pandavas were surprised and said, "Millions of sadhus ate the food.

Now, O Lord, where we can find the sadhu who did not eat? Tell us, O Yadunata."

Krishna said:

"Bring Supach Sudarshan, and feed Him with respect. He is the only Sadhu—nobody else is.

Your Yajna will be completed only by him."

Kabir said to Dharam Das:

When they got these orders from Krishna, the Pandavas went to him.

They brought Supach Sudarshan, and fed Him with respect and love.

When He ate in the palace of the King, the bell rang in the sky.

When the devotee, Supach, took a morsel the bell rang with the Glory of Naam.

Still, they didn't recognize the Satguru's Word, as their intellect had been sold in the market of Kal.

Kal troubles even his own devotee-souls. He devours those who are devoted to him and those who are not.

First Krishna advised the Pandavas and made them the killers of the brothers.

Then he blamed the Pandavas, and to remove the blame, he made them perform the Yajna.

Even after that he gave them pain. Sending them to the Himalayas he caused their decay.

Four brothers and Draupadi were destroyed: Yuddhistra was saved because of his truth.

No one was as dear as Arjuna, but he also was treated like this.

Bali Hari Chandra and Karan were great donors, but Kal ruined them also.

The senseless souls hope for him. Forgetting the Husband, they go to the one who eats them.

Kal shows them many tricks and then puts the souls in a miserable condition.

The souls hope for him, understanding him as their liberator, and because of that hope, they go into the mouth of Kal.

YAJNA Ritual of atonement.

KILLING HIS BROTHERS In the Mahabharata War. Yuddhistra was the Pandava King and rightful heir to the throne of India, but he and his four brothers (and their joint wife Draupadi) were deprived of their inheritance by their cousins, the Kauravas. It is the Kauravas and other family members that Yuddhistra killed, not his literal brothers: the word is used in a wide sense to mean "kinsmen."

BELL IN THE SKY The Sound Current or Naam; the "sky" means the astral plane or *akash*. The bell sound is the principal manifestation of the Sound Current at the astral level.

KRISHNA ADVISED THE PANDAVAS Lord Krishna was the *guru*, or spiritual guide of the Pandavas, and he definitely encouraged them to fight the Mahabharata War, as the *Bhagavad-Gita* makes clear. Krishna was an incarnation of Vishnu, the son of Kal and Maya, and like Rama, is seen by the Masters as Negative, misleading the souls while teaching them a bowdlerized version of the Truth and pretending to save them.

Kal makes everybody dance—neither devotees nor non-devotees escape from him.

They don't search for the One Who is the Protector, and without recognizing it, they go into the mouth of Yama.

Again and again I explained the Spiritual Path and cautioned the souls.

But Yama has taken everyone's intellect, and creating a snare, he has trapped all the souls.

No one tests the Shabda, and supporting Yama, they fight with me. Until one meets the Sat Purush's Naam, the pain of births and deaths do not finish.

Because of the glory of Sat Purush, they go to Purush, otherwise Kal devours them by means of the false Naam.

When they get the Initiation into the Naam of Sat Purush, defeating Kal, they go to the Immortal Home.

HYMN

O Dharam Das! The souls go to Sat Lok because of the glory of Sat Naam.

Their pain of birth and death is finished, and they don't come into this world again.

When the souls see the Form of Sat Purush they become happy.

All the souls are excited then, just as the lily blooms looking at the moon.

COUPLET

As the lily becomes happy gazing at the moon in the night, in the same way the souls become happy by having the darshan of Sat Purush.

They do not become sad; they remain forever in a state of happiness.

The souls are always happy and not even for one moment do they have sorrow, attachment and sufferings.

When Sudarshan's give and take was over I took that brave one to Sat Lok.

He saw the beauty and glory and he was excited being with the other *hansas*.

He received the beauty of sixteen suns, and having the darshan of Sat Purush, he became one with the other *hansas*.

Dharam Das said:

O Lord, I have one request for you, my Husband, Kabir the Liberator.

After sending the devotee, Sudarshan, to Sat Lok, where did You go, O Lord?

O Satguru tell me that, so that hearing Your Nectar-filled words, my suspicions may go away.

5. In the Kali Yuga: The Incarnation as Kabir

Kabir said:

Now listen, my beloved Dharam Das: I will tell you what happened afterwards.

The Third Age went, and the Kali Yuga came, so again I came to teach the souls.

When Dharam Rai saw me coming, he, Yama, became withered.

Dharam Rai said, "Why do you give pain to me and take my food to Sat Lok?

In all three ages You went into the world and ruined my ocean of this world.

KALI YUGA The Fourth or Dark Age, oppressed by Time. The age we are living in, it began in 3200 B.C., will be 432,000 years in duration (according to the Hindu scriptures), and people are lucky if they live a maximum of one hundred years. The brevity of life and its consequent violence and impatience are the characteristic features of the Dark Age, and they have speeded up humanity's gradual deterioration into a headlong plunge. Almost all instinctual knowledge of the human status has been lost, to be replaced by a reasoning process which is unable to cope with the demands put on it. The compensating and saving factor is the availability of true spiritual knowledge: even before Kabir's 15th-century incarnation, Naam was available through the line of Masters descending from Karunamai through Supach Sudarshan and others. The great Masters and esoteric schools of the early Kali Yuga – Buddha and the Mahayana school, the prophetic tradition of the Hebrews, the Kabbalists, the Taoists, the Greek mysteries, the Magi, the Essenes, John the Baptist, Jesus Christ, the Gnostics, the Sufis – their origin dates back to Karunamai and their flowering is due to the times. It is not until the incarnation of Kabir in the fifteenth century, however, that the full implications of the spiritual freedom of the Kali Yuga begin to become obvious.

Sat Purush gave me the promise, so how did You liberate the souls?
If any other brother had come, I would have smashed and devoured
him in a second.

My power doesn't work with You, because with Your Power the
souls go back to their home.

Now again You are going into the world, but no one will listen
to Your Shabda.

I have created such karmas and illusions that no one can find a
way out from them.

I have created the ghost of illusion in every house and, deceiving the
souls, I am making them dance.

The ghost of illusion has possessed all of them—but those who
recognize You, their illusion goes away.

All humans eat flesh and drink wine, and all kinds of flesh are
favorites of theirs.

I have manifested my own path and all men eat flesh and drink
wine.

The worship of goddesses, yogis, and spirits is the illusion which
the world has taken up.

Binding them in many kinds of traps, I make them unconscious at
their end-time.

Brother, Your devotion is difficult! — I am telling You that no
one will believe in it."

Gyani said:

"O Dharam Rai, you have deceived much, and I recognize all
your deceptions.

Sat Purush's promise cannot change—that is why you are devour-
ing the souls.

If the Sat Purush would allow me, then all the souls would become
the lovers of Naam,

And easily making the souls conscious, I would liberate them.

You have created millions of traps, and in the Vedas and Shastras
you have written your own glory.

If I came into the world in an unhidden form, I could liberate all the
souls.

If I did this the promise would be broken. The Word of Sat Purush
is unchangeable, indestructible, and precious.

The souls who have good qualities in them will accept my Shabda.

I will liberate all such souls and cutting their bonds, I will take them
to Sat Lok.
Those whose illusion I will finish will not come into your traps
again.

HYMN

Making them firm in the true Shabda, I will break all their illusions.
And making them recognize your deceptions, by the Power of
Naam I will liberate them all.
Those who recognize me and my True Words in their mind, and
will focus on the One,
Such souls will keep their feet on your head and will come to the
immortal plane.

COUPLET

Any wise brave soul who defeats Kal will end your pride.
Such souls will recognize the sign of the true Shabda very happily.

Dharam Rai said, “O Giver of Happiness to the Souls, explain one
thing to me.

Kal cannot go near the soul who puts his attention on You. My
Messenger does not get him, and after failing, he returns to
me.

O my Brother, I can’t understand this. Explain the secret to me.”

Gyani said:

“O Dharam Rai, whatever you have asked me, I will tell you.
Listen to the signs of Truth. The true Shabda is the Liberator.
The Naam of Sat Purush is the hidden Authority which I manifest
within the souls in the form of Sat Naam.
The souls who accept my Naam cross the ocean of the world.
When a soul of mine takes my Naam, the strength of your mes-
senger decreases.”

Dharam Rai said, “Listen to me, All-Conscious One—Now
shower grace on me, O Lord.
What will Your name be in this age? Don’t hide that from me.

PROMISE Sat Purush’s original gift of the Three Worlds. Kabir answers this
question in his response to Kal.

Tell me the secret sign of Yours, and tell me about the practice of contemplation.

Why are You going into the world? Tell me the secrets of that one by one.

I will also awaken the souls in the Shabda and will send them to Sat Purush's Lok.

Make me Your servant, and — O Lord — tell me the essence of Shabda!

Gyani said:

“O Dharam Rai! How deceitful you are! On the surface you say that you are my servant, and within you is only deception.

I will not give you the hidden secret, as Sat Purush has not ordered me to do so.

In the Kali Yuga My name will be Kabir, and by saying ‘Kabir’ the soul can be sure that Yama will not come near.”

Dharam Rai said, “You are hiding something from me and so I myself will play a trick.

With my intellect I will create such a deception that will make many souls come with me.

In Your name I will establish a Path, and in this way I'll deceive the souls.”

Gyani said:

“O Kal, you are so hostile toward Sat Purush! What are you telling me about deceptions?

Your deception will not do anything to the soul who will love Shabda.

The connoisseur's soul will recognize me and will discriminate my Words of Knowledge from the scriptures.

I will make the souls whom I initiate recognize your deceptions.”

Kabir said to Dharam Das:

Hearing this, Dharam Rai became quiet, and disappeared, going to his home.

O Dharam Das, Kal's creation is very complicated. He puts the soul in the trap after deceiving them.

Dharam Das said:

O Lord, explain to me what happened afterward.

THE STORY OF THE ESTABLISHMENT OF JAGANNATH TEMPLE

Kabir said to Dharam Das:

In those days Indradaman was the King of Orissa. He was told how to make the temple.

When Krishna left the body, Indradaman had a dream. In this dream Hari told him, "Make my temple.

Establish my idol, O King. I have come to you so that you will do this work."

After the King had this dream, he started making the temple.

But when it was completed, the ocean came and inundated that place.

Again, when the temple was being built, the angry ocean came.

In a moment it flooded all, and broke the Temple of Jagannath.

He made the temple six times and the ocean always came running to flood it. After trying many things the King became tired.

O brother, the Temple of Krishna was not completed. Looking at this condition of the temple,

I remembered my earlier promise which I had made to Kal the Unjust. Bound by my oath I went there.

I sat on the ocean's shore, but no soul recognized me. On the shore of the ocean I made a platform.

Then Indradaman had this dream: "O King, now start your work. Don't have any fear about the temple, O King, as I have come here only for this work.

Go quietly and bring the people again. Believe and obey my words."

The King started working and finished the temple, looking at which the ocean came.

Then again the wave of the ocean arose and came with full fury.

The ocean was coming with so much anger it seemed as if the Temple of Purushottam wouldn't survive.

The furious waves were touching the sky—then the ocean came near the platform.

When the ocean had my darshan, he stopped there with much fear.

JAGANNATH TEMPLE This is the fulfillment of Kal's request to Kabir made some time back (see page 90, above). The story does not fit into the scheme of Kabir's four incarnations, although it takes place in the Kali Yuga.

HYMN

Taking the form of a brahmin the ocean came to me.
Touching my feet, he bowed his head. He didn't get my secret.

The ocean said:

"O Lord, I have come here to flood the Jagannath. Forgive my sin. Now I have got your secret.

COUPLET

O Lord, the Gracious on the poor ones, allow me revenge on Rag-
hupati.

Folding my hands, I beseech you, O Protector: make me a promise.
When Raghubir went to Lanka, he made a bridge over the ocean
and went to the battlefield.

If anyone came there to stop him, the Alakh Niranjan frightened
them with threats of vengeance.

Lord, have mercy on me and listen to my reasons for seeking re-
venge."

Kabir said:

"Ocean, I understand the reason you seek revenge; so go and flood
the town of Dwarka."

Hearing this the ocean touched my feet, and bowing its head, went
happily.

The ocean's furious waves then came and flooded the city of
Dwarka.

The work of building the temple was completed, and Hari was es-
tablished.

Then Hari gave this dream to the priest: "Das Kabir has come from
me.

He made this platform on the ocean's shore. The furious waves of
the ocean came.

Having the darshan of Kabir, the ocean stopped, and in this way my
temple was saved."

The priest came to the shore, and after bathing, came back into the
temple.

First he, the mean one, gave him his darshan and involved him in
hypocrisy.

I didn't get the darshan of Hari, so I came back to my platform.

Then I created some mischief, I will tell you that—I will not hide
anything from you.

When the priest went to worship in the temple, this happened there:
All the idols which were in the temple changed into the form of
Kabir!

The priest saw every idol appearing as Kabir's form.

The Brahmin, who was offering rice and flowers, was amazed and
said, "This is not God! I won't worship this, O Brother."

Seeing this mystery the Brahmin bowed his head, "O Lord, I
didn't understand your secret."

The priest said:

"I didn't obey your words, that's why you showed this mystery to
me—

O Lord, I request you, folding both my hands, to forgive my
sins."

Kabir said:

"O Brahmin, listen to this attentively. I'll tell you one word.

You worship the Lord, giving up thoughts and duality. The jiva
who eats illusion will become handicapped.

One who eats this food and believes in untouchability, he will be
hanged upside down."

COUPLET

After giving the Knowledge of removing the illusion from that plat-
form, I went from there. O Dharam Das, listen to this atten-
tively.

THE FORM OF A BRAHMIN That is, a priest. It is the god or personification—
the animating spirit—of the ocean, called in classical culture as Neptune
or Poseidon, who addresses Kabir here; in India he is called simply
Ocean (*Sagar*). His value is symbolic as well as narrative: he represents
the *Bhav Sagar* or Ocean of the world (Kal's ocean) which is rebelling
against its Lord (*Jagannath* = Lord of the World or Kal.)

RAGHUBIR Lord Rama, an incarnation of Vishnu. The reference is to the
incident in the Ramayana in which Hanuman, the monkey god, enlisted
the help of the monkeys and made a bridge to Lanka—thus nullifying
the power of the ocean.

EVERY IDOL AS KABIR A joke, but with the utmost significance: it is a
foreshadow of the Kali Yuga when the truth about Sat Purush and His
emissaries, and Kal and his emissaries, will be revealed openly to "those
who have eyes to see."

Dharam Das said:

O Perfect Satguru, with Your grace all my pain has gone away.

O Lord, You have told me how You went to establish Hari.

After that, where did You go, and which souls did You liberate, and how?

Tell me about the effect of the Kali Yuga and about the souls You awakened.

Describe that to me, O Gurudev, and tell me which souls served You.

Kabir said:

O Dharam Das, since you have asked for this, I will tell you all without stopping.

THE STORY OF ESTABLISHING FOUR GURUS

Listen, O Saint, to this beautiful knowledge. I gave the understanding to the King of Gajthaldesh.

Rai Banke Ji

Rai Banke Ji was his name, to whom I gave the Sat Shabda.

I made him the Liberator of Souls, so he liberated many.

Sahte Ji

Then I came to the Shilmili Island where I initiated Sahte Ji, one saint.

When he recognized me as his own, I gave him also the authority to liberate.

Chatur Bhuj

From there, O Dharam Das, I came to the place where King Chatur Bhuj was living.

His country was Darbhanga. Being in the company of Truth, he tested me.

When I saw that he was fully in my refuge, I explained to him the way of doing the devotion, and made him firm in it.

Looking at his determination I initiated him, as he met me giving up all his ego and illusions.

He wasn't attached to maya, so I gave him the Immortal Naam.

To him also I gave the authority to liberate, which Chatur Bhuj took on, having love for the Shabda.

HYMN

By accepting the Knowledge, the soul becomes pure, and by accepting Naam, it wakes up.
 Giving up the limitations of family and the pleasures, the connoisseur gets the good qualities.
 Chatur Bhuj, Banke Ji, and Sahte Ji, and you are the fourth one—
 All four of you are Liberators of souls—I say this for certain.

COUPLET

Holding your arm, the souls of Jumbu Island can meet me.
 Kal cannot get those who accept and become firm in the Words
 of the Beloved.

Dharam Das said:

O Satguru, You are great Who awoke me, and liberated me from
 the trap of Kal.
 I am a servant, the servant of Your servants, and You have cut the
 trap of Yama for me.
 My heart is full of happiness, and I cannot describe Your qualities.
 Blessed is the jiva who believes in Your Shabda, and fortunate is the
 one who practices It.
 I am a sinner, crooked and cruel, who forever remains unconscious
 as long as my soul is in illusion.
 Why did you wake me up? As the result of which good deed did I
 get Your darshan?
 Explain to me: make my mind bloom, O Lord of the Souls, as the
 lotus blooms when the sun shines.

THE STORY OF DHARAM DAS'S PREVIOUS BIRTHS

Kabir said:

Since, having this desire, you have asked me, I will not hide anything from you.
 O Dharam Das, listen to what happened previously, which I am explaining to you.
 Sant Sudarshan lived in the Third Age, whose story I told you earlier.

JUMBU ISLAND Ancient name for the Indian subcontinent, reflecting a time when it really was an island.

DHARAM DAS'S PREVIOUS BIRTHS This long and moving narrative is the heart of the epic. As a demonstration of the Master's infinite patience in rescuing a lost soul it has no peer.

When I took him to the Real Home, he made this request to me:

Supach said, "O Satguru, listen to me: Liberate my mother and father.

O Lord, go and liberate them, as they are suffering very much in the country of Yama.

I explained to my father in many ways, but my mother and father didn't believe me.

They considered me a child and didn't learn the Knowledge, but they didn't threaten me to stop devotion.

When I started doing Your devotion, they never opposed me.

They were always pleased with me. That is why, O Lord, I make this request to you.

Bring them after making them firm in the Sat Shabda, and cutting their attachments, liberate their souls."

Kabir said to Dharam Das:

When the Saint begged me so much, I accepted his words.

Because of his request, I again came into the world, and in the Kali Yuga I was called by the name Kabir.

I made one promise to Niranjan, and then I came into the world.

After teaching the souls in other planes, I entered the Jumbu Island.

The name of Sant Sudarshan's mother was Lakshmi, and his father was Har.

O Brother, they left their *supach* bodies, and had again received the human body.

The first birth of Supach Sudarshan's parents as Kulpati and Maheshwari

By the Glory of Sant Sudarshan they were born into a brahmin family,

Both of them were born, and again they were united.

The brahmin was called by the name Kulpati, and the name of the woman was Maheshwari.

She was completely controlled by the desire to have a son, and she used to fast after bathing to please the sun god.

Once she covered her head with her sari and folding her hands, weeping, she was praying,

And right then I came. Looking at me she became very happy.

Taking the form of a child, I met her. She took me to her house.

She said that the Lord had showered grace on her and had given her the fruit of her fasting for the sun god.

For many days I remained there, and both the husband and the wife served me.

They were paupers, and very unhappy, so in my mind I thought: First finish their poverty, and then speak the words of devotion and liberation.

Each time I caused the cradle to jerk they received one gold coin.

Daily, as they got their coin, they became very happy.

Then I spoke of the true Shabda, and in many ways explained It to them,

But Shabda did not dwell in their heart. They didn't believe in the knowledge of a child!

They didn't recognize me in that body, so I disappeared.

The second birth of Supach Sudarshan's parents as Chandan Sahu and Udha

Both the brahmin and his wife left the body, and because they had had my darshan, they again came into human bodies.

Again both of them came together and lived in the city whose name was Chandawara.

The name of the woman was Udha, and the man's name was Chandan Sahu.

Again I came from the Great Sat Purush and appeared in Chandawara.

At that place I took up the form of a child and was resting in a pond.

I sat on the oily leaves of the lotus, and stayed there for twenty-four hours.

Then Udha came there to bathe, and looking at the beautiful child, she was attracted.

In that body of a child, I gave her my darshan, and she took the child to her house.

When she brought the child into her house, Chandan Sahu said:

RIGHT THEN I CAME These repeated and brief "births" of Kabir with their uncertain chronology reflect the ephemeral nature of his body in previous yugas: the image here is that of a flat stone being skipped along the water by an expert touching down here and there for a few seconds each before finally settling down for a long stay.

“Tell me, woman, where did you get this child and why did you bring him here?”

Udha said, “I got this child from the water, and looking at his beauty, I liked him.”

Chandan said, “O foolish woman! Quickly go back and leave the child there!

Our relatives and neighbors will laugh at us, and from their laughter will come sorrow.”

Kabir said to Dharam Das:

When Chandan Sahu became upset at her, Udha accepted it and was frightened.

“O servant Udha, lift up the child and throw it in the water.”

Kabir said to Dharam Das:

The servant took up the child and thought about throwing it;

When she started to throw me, I disappeared.

When I vanished from her hands, both of them wept anxiously.

Disturbed in their minds and dumb with astonishment, they wandered here and there searching for me.

Supach Sudarshan's parents in their third birth were Nima and Niru

In this way many days passed. They left their bodies and were born again.

They got the human body and were born in a Muslim weaver family and again their karma brought them together.

They lived in the city of Kashi and their names were Nima and Niru, the weavers.

On the day of the full moon in the month of Jyeshth, Nima was walking on the road.

She was walking on the road with many other women and came to the place where they got their water daily.

In the pond I was sitting in a child's form on the leaf of the lotus.

I was lying there as a child, and playing childish games.

Nima looked at that place, and seeing me, she loved me.

As the lotus blooms looking at the sun, and as the pauper dashes to

get the wealth, she ran and lifted the child up and brought him to Niru.

This time also, the weaver became angry: "Quickly go and throw that child away!"

But the woman was happy and considered it carefully, and I spoke these words to her:

HYMN

"O Nima, listen to the words of mine I am explaining to you:
Because of the love of the past, I came here to give you darshan.
Take me to your home, and if you recognize me and accept me as
your Guru,
I will give Naam to you and make you firm in it, and then you will
not fall in the noose of Yama."

COUPLET

Hearing my words, she lost her fear of Niru.
She took me to her house and thus I reached the city of Kashi.

Without any fear, she took me home, as the pauper takes wealth to
his house.

Looking at the attachment of the woman, the weaver allowed it:
"Take him."

For many days I lived there, but in no way did they believe in me.
For many days I lived in their house, but they, understanding me as
a child, didn't accept the Shabda or allow It to dwell in their
hearts.

In their fourth birth Supach Sudarshan's parents take birth in Mathura and go to Sat Lok

Without having faith, the work cannot be done: That is why one
should have firm faith.

NIMA AND NIRU Members of the *julaha*, or Muslim weaver, caste, residents of Kashi, these are Kabir's historical parents. Stories of his miraculous birth, in 1398 A.D., are widespread.

FOR MANY DAYS His childhood. He grew up normally although spiritually precocious, took initiation from Ramananda at an early age, and bewildered his parents totally. Many of Kabir's *bhajans* or popular hymns testify to his difficulties with his mother and her lack of belief in him.

In that body they didn't recognize me; they thought of me as their son and they didn't accompany me.

O brother, I'll tell you about the next birth they took up:

When their time as weavers finished, they came to Mathura and were born there.

I went there and gave them darshan; they believed and accepted my Shabda.

Both wife and husband, after getting Naam, did the devotion wholeheartedly.

To them I gave a residence in Sat Lok. In this way my disciples went back to their place of origin.

They kept their mind at the Feet of Sat Purush and they got the body and glory of the *Hansa*.

Looking at the Hansas, Sat Purush was happy, then He told Sukrit: "For many days you have remained in Sat Lok, and all that time Kal has troubled the jivas."

O brother, the jivas suffered a lot—then Sat Purush called Sukrit. He ordered Him: "Go into the world because Kal, the strong one, is giving pain to the jivas.

Go and tell them the message of Sat Lok. Give Naam to their souls and liberate them."

Hearing the orders, Sukrit became happy and at once he came, leaving Sat Lok.

Looking at Sukrit, Kal became happy: "I will trap him."

Then Kal played many tricks, and trapping Sukrit, threw him in the water.

When many days passed away without even one soul defeating Kal,

The call of the souls was heard in Sat Lok. Then Sat Purush sent me.

The coming of Kabir Sahib to earth from Sat Lok to initiate Dharam Das Ji

Then the Sound of Sat Purush came: "O Gyani, quickly go into the world!

For the sake of the souls I sent my Essence—Sukrit manifested into the world.

Brother, I gave him my orders and explained to him fully the secret of Shabda.

I told him to give the souls the support of Naam and to bring them

home after making them cross the ocean of life.
 Hearing the order, he went, but has not come back to the Country
 of Peace, Sat Lok.
 Sukrit went into the ocean of the world, and being trapped by Kal,
 he forgot.
 O Gyani, go and awaken him so that the Path of Liberation may
 continue.
 In the home of Sukrit My forty-two essences will be incarnated.
 O Gyani, go quickly and cut the snares of Sukrit."

Kabir said:

Bowing my Head to Him I started and, Dharam Das, now I have
 come to you.
 You are the incarnation of Niru and Amin is the incarnation of
 Nima.
 You are my very dear soul about whom I worried a lot.
 With the orders of Sat Purush I came to you, and made you remem-
 ber the previous things.
 I gave you darshan only because of that. O Dharam Das! this time
 you recognized me.
 I will tell you Sat Purush's Words: "Recognize the Shabda and
 have faith."

*Dharam Das fell at the Feet, and from his eyes the tears came.
 He grew very excited and said, "O Lord, You have finished the
 deception of my soul."*
*Even after having all this explained to him he could not calm down:
 he was like a mother who, after being separated from her child,
 is reunited.*

SUKRIT The name of the husband (the soul who had been Niru, etc.) in this
 incarnation, who has now been taken back to Sat Lok by Kabir. He is
 now qualified to do the work of a Master.

WATER Of the Ocean of the World.

TRAPPED BY KAL How could a soul sent by Sat Purush from Sat Lok be
 trapped by Kal? This question bothers Dharam Das too, as we shall see.
 One of the functions of Dharam Das in this poem is that of Everyman –
Dharam Das means "Slave of Law" and that is what we all are: he came
 from Sat Lok and got trapped by Kal, and so did we all; the Master came
 specially to love him and bring him back, and so He does for all of us.

AMIN Dharam Das's wife.

Putting his head on the ground, he touched both the Feet. He was so excited, he couldn't stand even after being lifted.

He is weeping and doesn't speak, and his attention doesn't waver a bit from the Feet.

After looking at the Body, again he catches the Feet. As he is overwhelmed, he cannot speak.

He is weeping and not moving. He is very quiet and doesn't open his eyes.

Dharam Das said:

[Again he caught the Feet and wept bitterly:] O Lord, You are great: You took up the body to liberate me.

Then having patience and controlling himself: O Lord, You came to liberate me,

Now O Lord, Shower such grace on me that I may not forget You even for a moment.

Give me this boon: that day and night I may remain at your Feet, and give me Your Protection.

Kabir said:

O Dharam Das! Remain confident, and merge in the Naam having love and faith.

By recognizing me your illusion has gone away and you will always remain firm in Love.

Those who accept the Naam in thought, word and deed, where could they go except to Him?

When one does not walk on the Path he suffers and unnecessarily he blames the Master.

Master explains the good and bad ways, but because the disciple is unconscious, he doesn't allow it to dwell in his heart.

You are My Essence, and you will take many souls to Sat Lok.

Among the four, you are the dearest. Why are you thinking and pondering?

There is no difference between you and me. See this within yourself, testing the Shabda.

In thought, word and deed, put your attention on me, and no thought of duality should come in your heart.

I have made my abode within you and certainly I have made you my own.

HYMN

O Dharam Das, I have made you my own. Remain unconcerned in your heart.

I have given you the Permanent Naam. Becoming firm in it, liberate the souls.

The Simran of the Sat Purush, Who is Shabda Incarnate and the Giver of Liberation, is the Essence.

By concentrating the attention at one place, the soul gets liberation.

COUPLET

O Dharam Das, you are the helmsman of the souls of Jumbu Island.

Those who remember me with you will reside in Sat Lok.

Dharam Das said:

Hail Satguru! Your Word is great! Accepting me, You have given me the understanding.

Coming, You have awakened me. Fortunate am I that I had your darshan.

Hail to You, O Lord, that You have made me Your own and You have given Your Lotus Feet for my pillow.

I understand that day as auspicious when I got Your darshan and the passport for liberation.

O Remover of pain, now shower such Grace on me that Niranjana may never catch me.

The means by which the soul can become free from the trap of Kal, and the means by which the bonds of Yama can be cut,—

O Lord, use those means, and give me the Essential Shabda.

THE FOUR The four successors of Kabir named above: Rai Banke, Sahte Ji, Chatur Bhuj, and Dharam Das.

THE HELMSMAN OF JUMBU ISLAND Dharam Das is given the work in India; the other three (unknown to Indian tradition outside of this poem) work in other parts of the world, perhaps under different names. It is not unusual for a Master to do this: when Swami Ji Maharaj (1818-1878) left the body, he left the continuation of his work in Agra to Rai Saligram but assigned a mission in the Punjab to Baba Jaimal Singh — which in course of time became far bigger than the work in Agra. Similarly, when Baba Sawan Singh (1858-1948) left the body, the successor to his world-wide mission was Sant Kirpal Singh Ji; but Mastana Ji and Baba Somanath, both of whom were also Masters, were assigned the work in northern Rajasthan and South India respectively — areas where Kirpal Singh did not go.

Kabir said:

O Dharam Das, you are the essence of Sukrit. Now take Naam and remove your doubts.

O Dharam Das, I have made you my own and will give you the passport after performing the chauka.

Take the passport after breaking the straw so that the pride of Kal may be ended.

Give up the hope of Shaligram, and accepting the true Shabda, become His servant.

The ten incarnations and the Maya of the gods—all these are the shadows of Kal.

You came into the world to awaken the souls, and you yourself were trapped in Kal's snare.

O Dharam Das, now you too must awake, and manifest the Shabda of Sat Purush.

Taking the passport, awaken the souls, and free them from the snare of Kal.

Only for this work have you come into this world; Don't let any other thought come in your mind.

HYMN

Chatur Bhuj, Banke Ji, Sahte Ji, and you—

All four of you are the helmsmen of the world. Accept this word as true.

For the sake of souls, these four essences are manifested in the world.

I have given my Knowledge to them, hearing which Kal will run away.

COUPLET

O Dharam Das, among the four, you are the Guru of Jumbhu Island.

By taking refuge in you, the souls of the forty-two incarnations will get liberation.

THE DESCRIPTION OF PERFORMING ARTI

The giving of the passport to Dharam Das after the Arti was performed by Kabir Sahib

With much love, Dharam Das clutched the Feet: O Lord, You have made me the fortunate one.

O Lord, I don't have a tongue which can describe Your Nectar-filled Qualities.

O Swami, Your greatness is immeasurable, so how can I describe it, O All-Conscious One?

I am incompetent in all ways, and my thoughts are bad, but You saved me, the sinner.

O Swami, tell me now the secret of Chauka. What must I do, O Abode of Happiness?

Whatever You say, I will do it—nothing will be altered in that.

Kabir said:

O Dharam Das, listen to the preparations for that *arti*, performing which the Yamraj runs away.

Bring a piece of cloth of seven hands and set up a white canopy. Clean the house and courtyard. Bring a rectangular slab of sandalwood and sprinkle water on it.

Make a square on it using flour and bring one and one-quarter seer of rice.

Bring one white throne and put different types of fragrance there: White sweets, white betel leaf, and the betel nut should also be white.

Put a clove, cardamom and camphor; and on the leaves of the banana, put eight kinds of dried fruits.

Then bring a coconut, and arrange everything neatly.

Whatever the Master ordered, Dharam Das brought everything.

Then Dharam Das made this request: O Competent One, tell me the way of liberation.

O Master, I have brought everything which You ordered from Your Mouth.

Hearing this, the Master was happy: Blessed are you, O Dharam Das. Now you have understood me.

According to the directions for performing the chauka, the Lord sat on the throne.

SHALIGRAM A sacred stone used in ritual worship, here standing for idols in general.

BRING A PIECE OF CLOTH The white canopy has been explained by Tulsi Sahib as symbolic of the purified attention being brought to the Shabd, and the other elements of this acted-out parable in similar terms. See *Param Sant Tulsi Sahib*, p. 91.

He called all the younger and older souls in the family of Dharam Das.

Agreeing with each other, both husband and wife took the coconut in their hands.

They presented that to the Master, and with full devotion bowed their heads.

COUPLET

Dharam Das said:

O Satguru, Your Feet are like the moon, and my mind is like the moonbird.

Because of the coming of devotion in my mind, all my doubts are gone.

When the chauka was performed, the Sound of Shabda rang like cymbals and drums.

Dharam Das's straw was broken so that now Kal could not catch him.

The Lord wrote the True Words for Dharam Das, which he accepted right then.

Dharam Das took the passport, and for seven times he prostrated himself.

Then the Satguru put His Hand on his forehead, and giving him the teachings, He satisfied him.

Kabir Sahib gives the teachings to Dharam Das

Kabir said:

Listen, Dharam Das, I have unveiled the secret of the Truth.

I have given you the Drink of Naam, and have finished all the snares of Kal for you.

Now listen to the ways of living, without knowing which man goes astray.

Always do devotion wholeheartedly and, giving up the ego, serve the Sadhus.

First of all, give up the limitations of the family, and then become a fearless devotee.

Giving up all other practices, do seva, as the seva of the Master is the worship of the Master.

The soul who thinks itself clever and tries to deceive the Master is deluded in the world.

So never hide anything from the Master. Those who hide things from Him remain in the world.
 Always keep the Words of the Master in your heart, and never let maya and attachment dampen you.
 By living this way, one does not return to this world, and always keeps his heart at the Lotus Feet of the Master.

HYMN

Listen, Dharam Das, be firm in the Naam—the only refuge.
 This world is very complicated because Kal has laid his traps.
 O Dharam Das, by the glory of Sat Purush's Naam, one understands these things;
 If all the men and women in a family take Naam, then the great Negative Power doesn't remain.

COUPLET

Quickly go and call all the souls who are in your home.
 Firmly focus your attention on the Beloved so that Kal may not deceive you again.

Dharam Das said:

O Lord! You are the Origin of all souls. You have finished all my pain.

Narayan is my son. To him also give the wealth of Shabda.

—*Hearing this, the Satguru smiled, but didn't express His feelings.*

Kabir said:

Dharam Das, quickly call those whose end you wish to be glorious.

—*Then Dharam Das called everybody: "Come! Bow your heads at the Feet of the Husband!"*

Brothers, come and touch the Feet of the Competent One—in that way you will not be born into the world again."

Hearing this many souls came and embraced the Satguru's Feet.

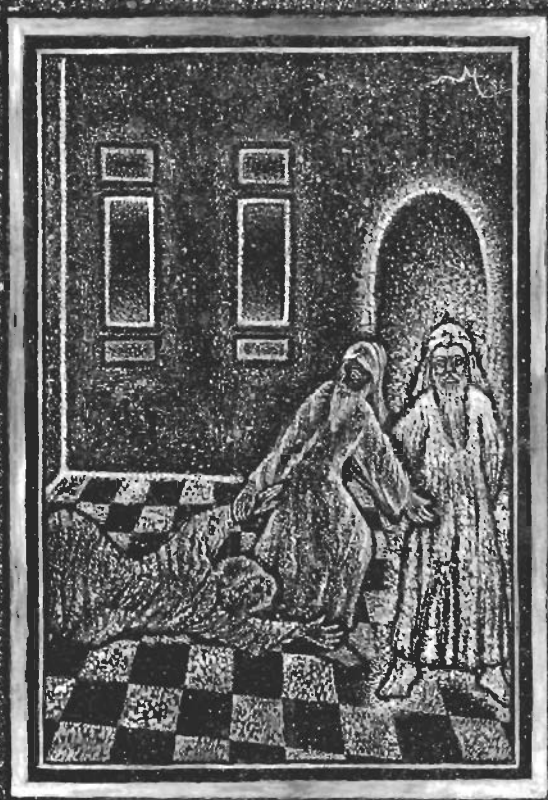
One didn't come—Das Narayan. All others came to the Feet of the Master.

Dharam Das thought, Why didn't my wise son come?

Narayan's contempt for Kabir

Dharam Das said to his servants:

Where did my son, Narayan Das, go?



Somebody go and search for him so that he too may come to the Master.

O Roop Das! have faith in the Master, and look for him. He might be reading the Gita.

Quickly go and tell him that he is called, and that Dharam Das has got a competent Master!

—*Hearing this the messenger quickly went to the place where Narayan Das was.*

The Messenger said to Narayan Das:

Come quickly! Don't delay! Dharam Das has called you.

Narayan Das said:

I will not go to my father! He is old and his intellect is destroyed. Who else is a Creator like Hari? Why should I leave him and worship somebody else?

He has become senile, so he likes the weaver; but in my mind I have Vishnu as my Master.

What can I say? I can't say anything as my father has become mad.

The messenger came back to Dharam Das;

After saying that Narayan Das wouldn't come, he kept quiet.

Hearing this, Dharam Das started walking and came to where his son was sitting.

Dharam Das said to Narayan Das:

HYMN

O son, come. Let's go home where the Sat Purush Lord has come. Make the request and touch His Feet, so that all your karmas may be wound up.

I have come to tell you: Come and accept the Satguru and quickly give up your ego.

This opportunity will not come again, so leave your stubbornness, O mad one.

THE WEAVER The *julaha*—not only a weaver, which is a low caste to begin with, but a Muslim to boot, which puts Kabir on a level about that of an untouchable. To take such a person as a Master is a bitter pill for an orthodox Vaishnavite like Narayan Das.

COUPLET

I have cut the bonds of Yama by getting the perfect Satguru.
 Arise, my son, and come quickly so that you won't have to take
 birth again.

Narayan Das said:

Father, you have gone crazy. In the third stage of your life you have
 taken a living Master.

There is no other god equal to the Name of Ram—whom the rishis
 and munis also serve.

You have left Guru Vishnu, and in your old age, you have taken up
 the living Master.

Dharam Das said:

*(Taking him by the arm he lifted him up and brought him before the
 Satguru.)*

O child, touch the Feet of the Satguru, Who is the Liberator from
 the bonds of Yama.

The pain of coming in the womb again does not come to the soul
 who gets the Refuge of Naam.

He leaves the world and goes to Sat Lok where the Naam of the
 Guru helps him.

Then Narayan Das turned his face and said: The low one has come
 into our house!

From where did this living thug come who has driven my father
 crazy?

Condemning the Vedas and Shastras, he speaks of his own glory!
 As long as this living thug remains with you, I give up the shelter of
 this house!

*—Hearing this, Dharam Das became upset, and didn't know what
 his son might do.*

*Then Amin, his wife, counseled him in many ways, but he did not
 take even one thing into his heart.*

Then Dharam Das came to the Master and made this request:

O Lord, tell me the reason why my son has doubts.

The Satguru smiled and said: Dharam Das, I told you this earlier
 also.

Again I am telling you. Listen attentively and don't be surprised.

When Sat Purush's orders came: "O Gyani, quickly go into the world

Because Kal is giving pain to the souls. Hurry and go cut the bonds of Yama."

Immediately Gyani bowed His head and went to the unjust Dharam Rai.

When Dharam Rai saw Gyani, his form swelled with anger.

Dharam Rai said:

"I have got this place by doing service, so why did you come into the Ocean of the World?

O Gyani, You don't know about me. I will kill you!"

The Gyani said, "Listen, unjust one! I will not be frightened by you.

If you will speak egoistic words, very soon I will kill you!"

Then Niranjana made this request: "You are going into the world to liberate the souls.

When all the souls have gone to Sat Lok, how will my hunger be satisfied?

Daily I have to eat one lakh jivas and restore one lakh and a quarter. As Sat Purush has given me this plane, in the same way, O Gyani, You also give me something.

You will go into the world and bring the souls, and free them from the trap of Kal.

In the first three ages few souls went, but in the Kali Yuga You will work hard.

Now You will establish Your Path and will send the souls to Sat Lok."

After saying this, Niranjana continued, "But I don't have any force over You.

If any other brother had come, I would have smashed and eaten him at once!

If I say anything to You, You will not obey it, and You will go into the world.

I will do something there so that nobody will believe in Your Shabda.

There I will create such karmas and illusions that nobody will find the way out.

In every single home I will create the ghost of illusion, and deceiving
the souls, I will make them forget.

All humans will eat flesh and drink wine, and all kinds of flesh will
be the favorites.

O brother, Your Devotion is difficult—Nobody will believe it, I'm
telling You!

That is why I say: 'Don't go into the world now!' "

Kabir said:

At that time I told Kal, "I know your deceptions and tricks.

HYMN

Making the souls firm in the true Shabda, I will enable them to re-
move your illusions.

I will make them recognize all your tricks, and by the strength of
Naam I will liberate the souls.

Those who remember me in thought, word and deed, focusing their
attention on the Elementless,

Such souls will go to the Immortal World, putting their feet on your
head.

COUPLET

Any brave and wise soul will finish your ego.

And very happily that soul will be convinced of the true Shabda."

Hearing this Kal felt defeated and started to think of deceptions.

Dharam Rai said, "O Happiness Giver, Essence, explain this thing
to me:

What will be Your Name in this age? Speak that Name aloud for
me."

Kabir said:

"In the Kali Yuga my name will be Kabir, and by saying 'Kabir'
Yama will not come near the soul."

Hearing this, the unjust one said, "Listen, Kabir, I'm telling You.
In Your Name I will maintain the Path, and in this way I will de-
ceive the souls.

I will make twelve paths, and in your Name I will preach of them.

My essence, Mritu Andha, will be incarnated in the home of Sukrit. Mritu Andha will go in Your home and will bear the name Narayan. First my essence will go, and then, brother, yours will go. Accept at least this request which I am making, again and again having faith in You."

Kabir said to Dharam Das:

Then I told him, "Listen, Dharam Rai. For the sake of souls you have laid your traps."

I gave him that promise, and then came to the world. So the Mritu Andha has come into your home, bearing the name of Narayan.

Narayan is the essence of Kal. And for the souls, Kal has laid this trap.

HYMN

In My Name he will brighten the path and deceive the souls.

The souls who do not know his secret will go to hell.

Just as the hunter plays the music to attract the deer, and

Hearing the music the deer comes near and the hunter hits him:

COUPLET

In the same way Yama has set up this trap, but those who are supposed to wake up, will do so.

Those who will get the Word from My Essence, will get to Sat Lok.

DESCRIPTION OF THE TWELVE PATHS

Dharam Das said:

O Lord, tell me about the twelve paths which You lost to Kal.

IN THE HOME OF SUKRIT That is, Dharam Das. The history of Sant Mat shows that the family members and children of Masters are very often sources of trouble.

IN MY NAME Although he rejects the Path, Narayan will not hesitate to proclaim himself Dharam Das's (and hence Kabir's) successor, on the grounds of his physical descent.

TWELVE PATHS These "paths" are distortions of Sant Mat, made by isolating certain aspects of the teaching and emphasizing them to the exclusion of the rest, thus giving a misleading picture of the whole; they are cleverer by far than outright lies, since almost everything taught in them can be verified in the Sant Mat literature. These paths are described sketchily, however; full details are given under the heading of the "four paths" in "The Story of the Future" below. The "twelve" are derived from the "four" and represent various refinements and interactions of them.

O Satguru, tell me about the custom for each path, so that I may know.

I am ignorant, and know nothing. You are the Lord, Sat Purush. Have mercy on me, the servant. *Saying this, Dharam Das got up and touched both the feet.*

Kabir said:

Dharam Das, understand this message: I will clear up all your illusions.

I will tell you the names of the twelve paths, and will make you know their secrets.

Dharam Das, I will say aloud their customs and secrets:

I will finish the deception of your heart and will remove all the doubts of your mind.

The Path of Mritu Andha Doot

Listen to the description of the first path, Dharam Das. In your mind be ready to discriminate.

Mritu Andha is one boundless messenger who has been incarnated in your home.

He will be very painful for the souls, again and again I am cautioning you.

The Path of Timir Doot

Secondly Timir Doot will come. He will be born in the Ahir caste, and will be called "Servant."

He will steal many of your scriptures and will maintain his path separately.

The Path of Andha Achet Doot

Now I tell you of the third path and the Andha Achet Doot.

He will come to you as your barber and his name will be Surat Gopal.

Keeping the souls in the illusion created by the combination of words, he will establish his separate path.

The Path of Manbhang Doot

Listen, Dharam Das, about the fourth path which will be maintained by Manbhang Doot.

He will establish the path taking the story of creation. He will come

into the world saying that his path is the original path.
 He will explain to the souls about the name "Loodi" and he will
 call that name the "philosopher's stone."
 He will speak of the simran of the sound created by bamboo, and in
 this way he will keep all the souls here.

The Path of Gyan Bhangi Doot

O Dharam Das, listen about the fifth path which the Gyan Bhangi
 Doot will start.

That path is the path of the gods and the imperfect sadhus.
 By making the souls recognize the signs of tongue, eyes and fore-
 head, by explaining about the scar and the mole, he will keep
 the souls in deception.

COUPLET

Whatever work one would like to do, he will keep him in that work.
 In that way he will tie up all men and women and will spread in all
 ten directions.

The Path of Manmakarand Doot

The name of the sixth path will be "Kamali Path" and it will start
 when the Manmakarand Doot will come in the world.

He will reside among the dead bodies, and becoming my son, he will
 falsely brighten the path.

He will show the shimmering light to the jivas, and in this way he
 will delude many souls.

As long as the soul will have that sight, he will see that shimmering
 light.

DOOT Messenger; emissary. These *doots* are all historic human beings, but
 their names as humans are different (in some cases, their human names
 are also given.)

SIGNS OF TONGUE, EYES AND FOREHEAD These signs, along with others, in-
 cluding the mole, exist and are found on a genuine Master; nevertheless,
 they are far from the most important signs and since, like anything
 physical, they can be imitated, emphasis on them is very misleading.

SHIMMERING LIGHT Genuine Masters also show light to their initiates and,
 in the beginning, it may well be shimmering. But the light given by a
 Master who is the embodiment of Sat Purush is valuable because it leads
 to the entire spectrum of Light coming down from Sach Khand; the light
 given by an emissary of Kal leads nowhere.

Those who do not see with both their eyes, how can they test the shimmering beauty?
Understand the shimmering beauty of Kal, and don't take it as Truth in your heart.

The Path of Chitbhang Doot

The seventh messenger is Chitbhang, who will have different faces, voices and minds.

He will run the path in the name of "Daun" and he will falsely call the one who speaks this word as Sat Purush.

He will talk about the five elements and the three gunas, and in this way he will maintain the path.

Speaking the words, he himself will become Brahma (and will say),
"Why did Rama make Vashishth as his Master?

Krishna also did service to the Master, to say nothing of the rishis and munis.

Narada blamed his Master. That is why he suffered, living in Hell."

The Doot will impose the knowledge of Bijak as the insect remains in the golar tree.

Nobody will be benefited by this path. By walking upon it the soul will weep.

The Path of Akalbhang Doot

Now I'll tell you about the eighth path, and will explain to you about the Akalbhang Doot.

He will steal something from the Koran and something from the Vedas and will say, "This is the path which leads to the real home."

He will also take some qualities from me and then he will make a book.

He will establish the path giving the knowledge of Brahm, and the souls who are involved in rites and rituals will be attracted to him.

The Path of Bishamber Doot

O Dharam Das, listen to the story of the ninth path, how Bishamber Doot will perform the play.

The name of the path will be "Ram Kabir Path" in which good and bad qualities will be counted alike.

He will say this: "Understand sins and virtues as equal."

The Path of Naktanen Doot

Now I am telling you about the tenth path. The name of the Doot is Naktanen.

He will run the path, calling it the "Satnami Path," in which he will unite all the souls of the four different castes.

He will unite Brahmin, Kshatriya, Vaishya and Shudra.

O Brother, he will not recognize the Shabda of Satguru, and following him the souls will go into Hell.

He will explain and describe the body, and will never get the Path of Sat Purush.

HYMN

Listen, Dharam Das, to the play of Kal. He will create many traps. He will devour many souls involving them in the chains of Karma. The soul who will recognize my Shabda will become free from the snare of Yama.

Accepting the Naam and by Its Glory, he will go to the Immovable Plane which is the Region of Peace.

COUPLET

The Nectar-filled Simran, which has precious qualities, is the Essence of Sat Purush's Shabda.

BOTH THEIR EYES Outer and inner. The experience of Inner Light is a valuable criterion; but in order to assess it properly, we have to look at the Master with our outer eyes also. Do we find ourselves spontaneously loving him? Do we find that in his company we want to meditate and find God, and that our outer attachments interest us less and less? Has he spent a significant amount of his life in meditation and shown by his actions that he is not interested in getting anything from his disciples (money, adulation, fame, etc.) but only in giving them something? The inner experience that the Master gives is the validation of his life, but his life is the validation of his gift.

BIJAK Another book written by Kabir: a collection of songs. Every thing that Chitbhang has said is true, with the exception of the inaccurate explanation of the Word; nonetheless the soul is missing and it is worse than useless.

KORAN AND VEDAS Real Masters often use points from the Koran and Vedas to explain their teachings—not to mention the writings of Kabir. But they do many other things also.

BRAHMIN, KSHATRIYA, VAISHYA, SHUDRA Real Masters lay great stress on the foolishness and viciousness of caste barriers, refuse to allow those barriers among their disciples, and to drive the point home still further, have been born in all castes including the lowest. Nevertheless to emphasize this only and ignore the Shabda or Sound Current which is what makes all humans one, is to turn the Path into a social revolution and to forget the whole idea of spiritual liberation.

If the soul accepts It in thought, word and deed, she crosses the Ocean of Life.

The Path of Durgdani Doot

I am telling you about the eleventh path, which is of Durgdani, who was a boundless messenger.

He will establish his path as “The Path of Souls” and he will explain it by the body.

He will tell the souls to perform things with their body and, deluded by him, the souls will not cross.

The soul who is proud, hearing his knowledge, will love him.

The Path of Hansmuni Doot

Now I will tell you of the manifestation of the twelfth path in which Hansmuni Doot created this play.

First he will come as a servant in your home, and he will serve you a lot.

Later he will start his own path and will trap many souls. He will oppose the Essence and the Incarnations. He will believe in some Knowledge and in some he will not.

In this way Yama will set up the play, and from his essence he will create twelve paths.

Again and again they will come, and again and again they will go, and again and again they will appear in the world.

Wherever the Messengers of Yama appear, they will tell a lot of knowledge to the soul.

They call themselves by the name “Kabir”, and they will always give the knowledge of the body to those whom they initiate.

Wherever they take birth in the world, they will come forward and spread the path.

They will show miracles to the souls, and deluding them, they will bring them into Hell.

HYMN

Listen, Dharam Das: In this way the mighty Kal will come and deceive.

Those who will accept the Light of My Words, I will save them.

O My Essence! Awaken the souls by giving them the true Shabda.

By keeping the Knowledge of Master firm in the heart, one will test the Shabda and recognize Yama.

COUPLET

O Dharam Das, awaken! Yamraj deceives like this.
Those who will take the Naam with faith, Yama will not get them.

Dharam Das said:

O Lord, You are the Origin of all the souls, may You finish all my pain.

Narayan is my son. Now I have thrown him out. The essence of Kal took birth in my home and became painful for the souls.

Hail to the Satguru! You have shown and made me recognize the essence of Kal.

I have given up my son Narayan and I have believed in Your Words.

DHARAM DAS SAHIB HAS THE DARSHAN OF THE NOTM ESSENCE

Dharam Das said:

Bowing his head, Dharam Das made this request: O Lord—Happiness Giver to All the Souls—tell me, in which way will the souls cross the Ocean of Life?

Tell me, O Beautiful Husband of the Souls, how will the Path be maintained, and how will the souls go to Sat Lok?

I have thrown out Narayan Das—who was my son—knowing that he is Kal.

Now, O Lord, show me that Path by which the souls may go to Sat Lok.

How will my lineage continue, and how will they follow Your Path? That's why, O Lord, I am making a request to You to tell me how the Path will continue.

Kabir said:

Listen, Dharam Das, to the Teaching of Shabda: I am giving you this message, understanding you as my own.

The Soul *NOTM* is the Essence of Sat Purush which will manifest in your home.

SOME KNOWLEDGE A summing up of the characteristics of all the Messengers: they "will believe in some knowledge and in some they will not." Far more selective and misleading than a flat contradiction.

MIRACLES Both Masters and emissaries of Kal have power to do miracles, but only the emissaries do them publicly for the purpose of making disciples.

NOTM The essence of essences.

The Word will incarnate into the world, and will be called by the name "Chudamani."

The Essence of Sat Purush in the *NOTM* Incarnations will cut the snares of Kal and remove the doubts of the souls.

HYMN

In the Kali Yuga the soul will become free from Kal by the Glory of Naam.

Those who will firmly accept the true Naam within themselves will become free from the traps laid by Yama.

Yama will not come near those who will have faith in the Incarnations. Such souls go across the Ocean of Life after putting their feet on Kal's head.

COUPLET

O Dharam Das, take this into your heart:

I will liberate those souls who will become firm in the Words of the Incarnations.

Dharam Das said:

O Lord, folding both my hands, I make this request—but saying this, my soul is trembling:

The Word will be incarnated as the Essence of Sat Purush, but the doubt of my mind will go if I have His darshan.

O Lord! Accept this request of mine—O Lord! shower this mercy on me—

Then I will know the Truth and will be convinced of Your Words.

Hearing this, the Lord spoke these words, "O Muktamuni, My Essence,

Becoming dependent on Me, Sukrit has asked for Your darshan, so You come and give Your darshan."

Then for one moment Muktamuni came and Dharam Das had His darshan.

Dharam Das fell at the feet and touched them: Now You have fulfilled the desire of my heart.

Again and again he put his heart at the Feet: O Noble Sat Purush, You have made me have the darshan. Having the darshan my heart is happy like the moonbird getting the moon.

Now O Lord Gyani, shower such grace so that the Incarnations of the Word may manifest into the world.

I am making this request to You, O Lord, so that the Path may continue.

THE MANIFESTATION OF CHUDAMANI

Kabir said:

Listen, Dharam Das: After ten months Chudamani's soul will manifest.

He will be born in your home, and for the sake of the souls he will take up the body.

Dharam Das, listen to these words of wisdom I am telling you, understanding you as my own.

You have got the store of things which I have given you. Now the one who will become your son is My Essence.

Then Dharam Das made this request: O Lord, explain this to me: O Sat Purush, I have controlled the organs of senses. How will Your Essence take birth in the world?

Then the Lord spoke these words, giving the orders to have the relation through the attention only:

O Dharam Das, I am writing the Paras Naam by which the Essence will take birth.

Understand the signs which I am explaining to you. Dharam Das, listen to this attentively:

On the betel leaf write the sign of Sat Purush and give that to Amin.

Then the doubt of Dharam Das went away, and the subject became clear to him.

CHUDAMANI Dharam Das's successor; the next Master.

MUKTAMUNI The Notm Essence in its pre-incarnate form; that is, the soul that becomes Chudamani before he became him.

CONTROLLED THE ORGANS OF SENSES Dharam Das has had children and lived a householder's life; nevertheless he and Amin have since, under the guidance of Kabir, been leading together a life of chastity and intend to continue so.

THROUGH THE ATTENTION ONLY Not exactly a virgin birth; Amin has had children. But it's the same phenomenon.

BETEL LEAF "Betel leaf" or *pan* stands, here and elsewhere in the poem, for one or another of the lotus-centers or *chakras* within the body. (See *Param Sant Tulsi Sahib*, p. 104.) The conception of Chudamani occurs via the essence of the sexual force rather than through the physical manifestation of it.

Dharam Das called Amin and made her fall at the Feet of the Beloved Lord.

On the betel leaf he wrote the Paras Naam and gave it to her, by which she conceived the child.

Chudamani resided in that pregnancy which came about through the attention.

Dharam Das ordered Amin, and then she came and saluted him. When the pregnancy of ten months was full, the Essence, Chudamani, was born.

This happened on the seventh day of the moonlit half of Agahan. When Mukhtayan, the Liberation Giver was manifested, Dharam Das gave away all his wealth:

Fortunate am I that you have come into my home! and then Dharam Das bowed at His feet.

When Kabir came to know that Mukhtayan had come, at once He came to Dharam Das's house:

For the Liberation, the Imperishable Mukhtayan has come, and for the sake of the souls, he has taken up the body.

Now the undecaying Sign, which will liberate the souls from Yama, has manifested.

By the coming of Mukhtamuni, the souls will become free.

THE ESTABLISHMENT OF THE KINGDOM OF FORTY-TWO INCARNATIONS

After some days passed, the Lord said these words: O Dharam Das, bring what is needed. I will perform the chauka.

I will establish the Kingdom of Forty-Two Incarnations that the work of the souls may be accomplished.

—Then Dharam Das brought what was needed and placed it before Gyani.

Dharam Das said:

O Gyani, if You want anything else, then tell me.

The Lord prepared the chauka as before, and whatever He wanted, He asked for.

The rectangular slab was decorated in many ways and there Chudamani was made to sit.

Kabir said:

You have come into the world by the orders of Sat Purush, and using His Means, You have to liberate the souls.

I give You the Kingdom of Forty-two Incarnations, and by You the souls will get their work done.

Kabir gives the teachings to Chudamani

From you will come the forty-two Incarnations who will liberate the souls.

From them sixty branches will come out, and from those more will sprout.

You will have ten thousand little branches, and they all will continue along with the Incarnations.

One who will use force to form the relation, I will not send to Sat Lok.

As you have become the helmsman, your branch will also become like that.

HYMN

Listen, O Essence of Sat Purush, You are from the High Lineage, and not of anyone else.

You are the *NOTM* Essence of Sat Purush Who has manifested in this Ocean of the World.

Seeing the souls in a bad condition, Sat Purush has sent You.

Any soul who will understand You as the essence of someone else, will be devoured by Yama.

COUPLET

The connoisseur of Knowledge will recognize the Incarnations as the Form of Sat Purush.

TEN MONTHS Lunar months.

MUKTAYAN Another name for Chudamani.

GAVE AWAY ALL HIS WEALTH Dharam Das was one of the richest men in India, and he is famous to this day for having given away his fortune.

SOME DAYS A significant amount of time.

FORTY-TWO INCARNATIONS The various lines of Masters in the Kali Yuga established by Kabir. Many of them have not manifested yet.

SIXTY BRANCHES From our point of view, these numbers are meaningless. The point is that there will be an abundance of Masters as the Kali Yuga continues.

FORCE It is fundamentally against the teachings of the Masters to use any kind of intimidation – physical, mental or psychic – to bring people on to the Path, and those who do it are the losers.

He who gets the Sign of the Incarnations will become the Hansa.

Kabir said to Dharam Das:

Listen, Dharam Das: Now I am giving you the storehouse.

O brother, now I am explaining to you all that I gave you before. When Chudamani becomes perfect and Kal sees this, he will be shattered.

—Hearing this, Dharam Das got up and called Chudamani near him.

Right then he was given Naam and in that no delay occurred.

When both of them touched the Feet of the Master, Kal started trembling with fear.

In His Mind, the Satguru became pleased, and looking at Chudamani, He was very happy.

Then He told Dharam Das: Listen, Sukrit: You are a very fortunate one.

Your Lineage has become the Liberator of the world and will make the souls cross the ocean of the world.

There will be forty-two Incarnations, and the first one to manifest will be My Essence.

He will be the Word Incarnate. Those who come after Him will come into the world from *Bind*.

The greatness of the Incarnations

The souls who get the passport from these Incarnations will go to Sat Lok, becoming fearless.

Yama will not block their way, and the eighty-eight crore prisons will feel the loss.

No matter if someone tells them of any other knowledge, He will repeat the Naam of Kabir day and night.

No matter if one speaks constantly of other knowledge; without the knowledge of the Incarnations all is false.

Go and ask the one who knows about the taste of food: No matter if one prepares the food in many ways, it will remain bland without salt.

Understand food as knowledge, and the Sign of the Incarnations as its taste.

There are fourteen crores of knowledge, but the Essential Shabda is different from them.

In the sky nine lakhs of stars appear, and looking at them, everyone becomes happy.

But when the sun comes out in the day, it hides the light of the stars. The knowledge is like the nine lakh stars, and the Essential Shabda is like the sun.

Lakhs of knowledge explain things to the souls, whereas the Sign of the Incarnations takes the souls Home.

Listen to one more example of how the ship crosses the sea: Shabda is the Ship, and your Incarnation is the one who takes them across.

HYMN

O Dharam Das, I have described to you the Origin of Sat Purush. Those who take any other path than that of the Incarnations will go to the Region of Yama.

The soul who, day and night, will sing the Shabda without getting the Sign of the Incarnations

Will be caught in Kal's trap. Do not blame me afterwards!

COUPLET

Those who recognize the Shabda, giving up the qualities of the crow, will become the Hansas.

Kal will not get those who accept the Essential Shabda firmly.

BIND Seed; refers to physical birth in the normal way, from the father's semen. Chudamani is the only one who will be born miraculously.

CRORE Ten million.

FOOD AS KNOWLEDGE The knowledge of this world in all its aspects is meant for us; it is our food. But unless it is salted with that which the Master gives us, it is tasteless and useless to us.